THE Dissenters Sayings,

In Requital for

L'Estrange's Sayings,

Published in

THEIR OWN WORDS,

FOR THE

INFORMATION OF THE PEOPLE.

By Roger L'Estrange.

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TO THE

READER.

AMong the *Curioſities of this Latter Age the* Invention *of Tranſmitting unto After-Times the* Apothegms, *and* Sayings *of Men Famous in their Generations, with a* [He being Dead, yet Speaketh] *for the* Motto; *is, in my Opinion, not the leaſt Conſiderable. This is the Sweet Oyntment that has Perfum'd the Memory of the* Late King's-Judges, *the Sufferers of the* Kirk Militant, *and the whole Band of* Covenanted Martyrs, *that have Finiſhed their Teſtimony, on the wrong Side of the Pale. What a Comfort is it for a Man, in the Contemplation of his Future State to ſay with the Reverend Mr.* Baxter, (Saints Everlaſting Reſt, *Pag.* 101. *Edit.* 3.) Then ſhall ye be with *Pym*, and *White*, &c. Your Names *ſhall be Chanted with* Their Names, Your Sayings *Recorded with* Their Sayings, *&c. This Din may doe well enough when a Man's Bones are laid, and his Head paſt Aking: But to ſee my Self* Embalm'd *before* My Time, *and* Serenaded, with **Mr. Roger L'Eſtrange's Sayings**, with Brief Notes to prevent Miſ-apprehenſions, *&c. It looks methinks like the Inviting a Man to his own Funeral: And in few Words, I was not ſo*

very Hasty, but I could have waited, till the Complement might have come on in due Season.

This is precisely the Seven and Thirty'th *Civility of This Kind, that I have Received, within less than Two Months, from the* True Protestant Dissenters: *Which truly I look upon but as so many empty Casks thrown out to divert me from sinking the Rotten Barque they are engag'd in. These Learned Pieces, I know very well are Compos'd, and Publish'd at the* Charge, *and for the* Service *of our* Ignatian Society: *So that I cannot pitch upon a more suitable way of Acknowledgment, than to oppose* SAYINGS *to* SAYINGS; *the* Dissenters Sayings *to* L'Estrange's Sayings, *fairly and Impartially Reported; and in such manner Digested, and Dispos'd, that the* Reader *shall find every Article of the Subject in Question, unanswerably Refuted by their own Lips and Pens:* Conscience *Fighting against* Conscience, Text *against* Text, Practice *against* Pretence; *and the Whole Medling Party, from One End of the Controversie to the other, laying violent Hands upon Themselves. So that there shall need no Other Plea for the Government, than the very Arguments of those that Contend so eagerly against it; Every Party still as it was* Uppermost, *serving it self of the* Same Scriptures, *and* Weapons, *against the* Opposition *of the* Under-Schismaticks, *which the Lawfull Magistrate does employ for his own Support against the whole Body of the Schism.*

To the Reader.

In This Extract, *or* Collection, *the* Reader *may phancy himself to be gotten into the* Phanaticks Tyring-Room; *where he ſees all their* Dreſſes, *and* Diſguiſes; *their Shifts of* Maſques, *and* Habits; *their Change of* Scenes; *their* Artificial Thunders, and Falſe Fires: *Nay, the very* Buggs, *and* Devils, *that they fright Fools and Children with, at a Diſtance, to be no more, Near hand, than* Paint, *and* Canvaſs. *You have here laid open to you, the* Myſtery *of the* Work; *to the very* Springs, *and* Wheels *that make the* Motion play; *Their Deeds of* Darkneſs *brought to* Light, *their very* Souls Expos'd; *their* Pleas *and* Conſciences *ſtill varying with their* Fortunes. *Or, in one Word, You have here the* Diſſenters Picture *to the* Life, *of* their own Drawing.

Upon That Fruitleſs Conference at the Savoy, *where His Majeſty did all that was poſſible for him to doe, to Gratifie the Importunities of an Ungratefull, and Inſatiable Party, without Laying the* Church, *and the* Crown *at their Feet: (And the Treaty brake off (in effect) becauſe the* King *would not part with the Reſt) What did they doe; but inſtead of Submitting to ſome Accommodable* Alterations *in the* Service-Book, *(as was propounded) wholly aboliſh the* Liturgy *of the* Church, *and Publiſh a* Directory *of their* Own; *with Miſerable* Complaints, *and* Appeals *to the People, that they could not prevail, ſo much as to be* Heard.

How

To the Reader.

How much are they beholden to Me *then, for bringing them to the Faireſt Hearing here that ever Men had; for they ſhall have their Own Choyce, (the* Multitude) *for their* Judges, *and They Themſelves ſhall be allow'd to be their Own* Advocates. *And in Truth, there will need no more; when every Man of them is both* Plaintiff *and* Defendant *within Himſelf, and his own* Right *Hand a* Witneſs *againſt his* Left.

POST-SCRIPT.

JUſt as I was hurrying away this Sheet to the Preſs, out comes the Proteſtant Mercury, *(if he had called it the* Proteſtant **Cheat**, *or* **Cuckold**, *a Body might have gueſs'd at the* Authors *of it, by their* Names.)

On April 3. (*ſay* **They**) *Mr.* L'Eſtrange *thought fit to Take the* Sacrament, *at his* Pariſh-Church; (*St.* Giles in the Fields) *and was obſerved* **To whiſper the Miniſter ſome time before he did receive.** *But he would doe well in his next Pamphlet, to tell thoſe that ſtill ſuſpect him; how oft, and where, and when, he came to That Holy Table, in Sixteen Years time before the Diſcovery of the* Popiſh Plot; *and before he was Publickly queſtion'd for being a* Papiſt.

It is true that I Received the Bleſſed Sacrament, *as above; and* Whiſper'd *alſo* to the Miniſter; (*the Learned*

ned, and Reverend Dr. Sharp) *and the very Words I* Whiſper'd *were* Theſe. [So let *God* deal with Me, as I am *Clear*, not onely of *Popery*, but of All the Things that have been Sworn againſt me, that look towards it.] *Now, for the farther Satisfaction of* Knaves *and* Fools, (*for no other, that know Me, and my Circumſtances, can pretend to ſuſpect me*) *let them Ask Mr.* Gatford, *Miniſter of St.* Dionis Back-Church, *and a Worthy Divine, if I have not ſeveral times Received the Holy* Sacrament *from* his Hand, *and in my* Pariſh-Church *too*; long *and* late *before the Diſcovery of the* Popiſh Plot. *To ſay nothing of Hundreds of other Witneſſes that I could produce in my Juſtification, if the* Triple League *of* Mercenary Libellers *were worthy of it.*

ADVERTISEMENT.

WHereas *'tis ſaid that Mr.* Baxter *never wrote any ſuch thing as I have Charg'd upon him in this Preface: Know, that the Paſſage here Cited, is left out in the* Latter Impreſſions; *But the Reader will find, in* Former Editions *of his* Saints Reſt, *Theſe following Words* (Pag. 101. Edit. 3.) *where, ſpeaking of the Company we ſhall have in Heaven,*

I think Chriſtians (ſays he) *This will be a more* Honourable Aſſembly *than you ever* Here *beheld*; *and a more* Happy Society *than you were ever of before. Surely* Brook, *and* Pym, *and* Hambden, *and* White, *&c. are now* Members *of a more* Knowing, Un-erring, Well-ordered, Right-aiming, Self-denying, Unanimous, Honourable, Triumphant-Senate, *than This from whence they were taken,* IS, *or ever* Parliament Will *be, &c.*

If the Reader be not yet ſatisfied, Mrs. Brome *has a Book of one of theſe Impreſſions at his Service.*

AUTHO-

AUTHORITIES Cited in This *WORK*.

Baſtwick,
Burton.
Jenkins,
Junius Brutus.
Baxter,
Buchanan.
Caſe,
Mene Tekel.
Knox,
Burroughs.
Marſhall,
Poor Man's Cup.
Strickland,
Jus Populi.
Calamy,
Goodwyn.
Bond,
Brooks.
Manton,
Saltmarſh.
Love,
Del.
Herle,
Nonſuch *Charles*.
Cartwright,
Fenner.
Caryl,
Faircloth.
Owen,
Gilby.
Goodman,
Cockaine.
Bridges,
Simpſon.
Ward,
Udal.
Croſſe,
Newcomen.
Spurſtoe,
Salwey.
Martin Junior,
Snape.
Holms,
Edwards.
Toung,
Gilleſpy.
Evans,
Robinſon.
Coſens,
Penry.
King,
Kid.
Mitchel,
Guthery.
Crab, (a Felt-maker.)
Hobſon, (a Taylor.)
Melliſh, (a Cobler.)
Debman, (a Cooper.)
Heath, (a Coller-maker.)
Potter, (a Smith.)
Durance, (a Waſh-Ball-Man.)
Green, (a Felt-maker.)
Spencer. (a Coach-man.)
Rice, (a Tinker.)
Field, (a Bodies-maker.)
Crew, (a Taylor.) *&c*.

THE

DISSENTERS SAYINGS, &c.

Sect. 1. *Of Toleration.*

(A) A *Toleration* is againſt the Nature of *Reformation*; a *Reformation* and a *Toleration* are diametrically oppoſite. The *Apologiſts* in Petitioning for a *Toleration*, have not only broken the Covenant themſelves, but they endeavour by all their Wit and Art to bring the Parliament and Kingdom into ſo great a guilt as the breach of this Solemn Covenant. [*Edwards Antapologia*, *pag.*241.] A *Toleration* of men in their *Errours*, this pretended Liberty of Conſcience, is againſt the Judgment of the greateſt Lights in the Church, both ancient and modern. [*pag.* 242.]

(B) Doth it indeed belong to you on'y to look to the Civil Peace, and to let Religion, and Truth, and the Worſhip of God ſtand or fall, to their own Maſter? *Fight God*, *Fight Devil*; *Fight Chriſt*, *Fight Anti-Chriſt*; *Catch that Catch can*; you have nothing to do but to ſtand by, and look on: Say ſo then; Speak out, publiſh it in your Declarations to the World, and let the People of *England* know, that it is the Right and Liberty to which the Subjects of *England* are born; that every man hold what he pleaſe, and publiſh and preach what he holds: That it is the *Birth-Right* (as ſome would have it) of the *Free-born-People* of *England*, every man to worſhip God according to his own Conſcience; and to be of what Religion his own Conſcience ſhall Dictate: Do ſo, and ſee (Fathers and Brethren) how long your Civil Peace will ſecure you, when Religion is deſtroy'd; how loug it will be e'er your Civil Peace be turned into Civil War! For no doubt, if this be once granted them, but they may in good time come to know alſo, (there be them that are inſtructing them even in theſe Principles too) that it is their *Birth-Right* to be freed from the Power of *Parliaments*, and from the Power of *Kings*; *and to take up Arms againſt Both, when they ſhall not Vote and Act according to their Humours. Liberty of Conſcience* falſly ſo call'd may in good time improve it ſelf

into *Liberty* of *Eſtates*, and *Liberty* of *Houſes*, and *Liberty* of *Wives?* and in a word, *Liberty* of *Perdition*, of *Souls*, and *Bodies*. [*Caſe Serm. to the Com. May* 26. 1647. *pag.* 33.]

I hold it a truer Point in Divinity, that *Errans Conſcientia LIGANDA*, than *LIGAT*; but certainly the *Devil* in the *Conſcience* may be, nay, muſt be bound. [*Lightfoot Serm. to the Com. Aug.* 26. 1645. *pag.* 30.]

Ye Servants of Chriſt, take heed of yielding to the Pretenſes of *Conſcience*; the Devil, not Chriſt, has his Throne There. [*Hugh's Serm. to the Com. May* 26. 1647. *pag.* 34.]

(C) What? when we have ſo much appear'd againſt Popery and Superſtition, ſhall we now begin to think of Indifferency and Toleration? Certainly it is but a ſorry exchange of a *Bad Religion* for *None*. [*Horton Serm. to the Lords, Decem.* 30. 1646. *pag.* 38.]

(D) Would Theſe Men that ſo highly defend Toleration, grant that Toleration (if they had power in their hands) to others, which they deſire for themſelves? I doubt it. The *Arians* did ſometimes ſeem as earneſt Enemies to Perſecution, as theſe men; yet when they had Authority on their ſide, they raiſed a Perſecution againſt the *Orthodox*, more terrible than the *Heathen Emperors* againſt the *Chriſtians*. [*Cranford's Serm. before the Lord Mayor, Feb.* 1. 1645. *pag.* 11.]

(E) O let the Miniſters therefore Oppoſe *Toleration*; (as being that by which the Devil would at once lay a Foundation of his Kingdom to all Generations) witneſs againſt it in all places; poſſeſs the Magiſtrate of the Evil of it; yea, and the People too; ſhewing them how, if a Toleration were granted, they ſhould never have Peace in their Families more; or ever after, have Command of Wives, Children, Servants, *&c.* Let's therefore fill all Preſſes, cauſe all Pulpits to ring, and ſo poſſeſs Parliament, City, and the whole Kingdom againſt the Sects, and the of Evil of *Schiſm* and *Toleration*; that we may no more hear of a *Toleration*, nor of *Separated Churches*, being Hatefull Names in the Church of God. *Amen, Amen*, [*Edwards Gangræna, Part.* 1. *pag.* 84.]

(F) We

(F) We are bold to hint unto you theſe enſuing Reaſons againſt the *Toleration* of *Independency* in this Church.

Firſt, No ſuch *Toleration* hath hitherto been eſtabliſhed (ſo far as we know) in any Chriſtian State, by the Civil Magiſtrate.

Secondly, Becauſe ſome of them have ſolemnly profeſs'd, that they cannot ſuffer *Presbytery*: And anſwerable hereunto is their Practice in thoſe places where *Independency* prevails.

(G) *Thirdly*, To grant to *Them*, and not to *other Sectaries*, who are Free-born as well as They, and have done as good Service as they to the Publick (as they uſe to plead) will be counted Injuſtice and great Partiality: But to grant it unto All, will ſcarce be cleared from great Impiety.

(H) *Fourthly Independency* is a *Schiſm*, &c. Now we judge, that no *Schiſm* is to be *Tolerated* in the Church. 1 *Cor.* 1. 10. 1 *Cor.* 10. 25. *Rom.* 6. 17. with 1 *Cor.* 3. 3. *Gal.* 5. 20. [*Presbyt. Miniſt. Letter from Sion College, to the Aſſembly of Divines, Dec.* 18. 1645.]

(I) Many Miſchiefs will inevitably follow upon this *Toleration*, and that both to *Church* and *Common-wealth*.

Firſt, To the *Church*: As 1. Cauſeleſs and Unjuſt Revolts from our Miniſtry, and Congregations. 2. Our Peoples minds will be troubled, and in danger to be ſubverted, as *Acts* 15. 24. 3. Bitter heart-burning among Brethren will be fomented and perpetuated to Poſterity. 4. The Godly, Painfull, Orthodox Miniſters will be diſcouraged, and deſpiſed. 5. The life and Power of Godlineſs will be eaten out by frivolous Diſputes, and vain Janglings. 6 The whole Courſe of Religion in private Families will be Interrupted and Undermined. 7. Reciprocal Duties between perſons of neareſt and deareſt Relation will be extremely violated. 8. All *other Sects* and *Hereſies* in the Kingdom will be encouraged to endeavour the like *Toleration*, and ſhelter themſelves under the wings of *Independency*. 9. And the whole Church of *England*, in ſhort time will be ſwallowed up with Deſtruction and Confuſion.

(K) *Secondly*, To the *Common-wealth*; for it is much to be doubted leſt the Power of the Magiſtrate ſhould not onely be weakned, but even utterly overthrown, conſidering the Principles and Practices of *Independents*, together with their Compliance with *Other Sectaries* ſufficiently known to be *Anti-Magiſtratical*. [*Ibid.*]

(L) It would lay the Foundation of Strife and Division iu the Kingdom, to have two ways of Church-Government. [*Epistolary Discourse, page* 21. *Printed by Order*, 1644.]

The Cities Humble Remonstrance and Petition of *May*, 26. 1646. Presses to have some speedy course taken for the suppressing of all Private and Separated Congregations.

Notes upon Sect. 1.

A Toleration (A) *is a Breach of* Covenant; *and against the Judgement of the Church.* (B) *Destructive of Government, and* (C) *Religion.* (D) *They that ask it will never grant it.* (E) *The Devils Engines to confound States, Families, and Souls. Separated Churches are not to be endured,* (F) *without President; and* (G) *never to be Pleas'd:* (H) *Intolerable*; (I) *Ruinous both to Church and* (K) *Common-wealth*; *and* (L) *the very Bone of Contention.*

So that to desire a Toleration, *is to Ask a thing which it were Impious to* Allow, *and which they have sworn to hinder, all they can*; *A thing that sets up the Kingdom of Hell*; *without either President or Profit: and to the certain Ruin both of Church and State: And this, by their own* Confession; *and Avow'd by their own* Authority. *This as to the* Thing it self: *We shall now see it in the* EFFECTS.

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§. 2. *The Fruits of Toleration.*

(A) THis is that *Diabolical Liberty* [*says* Beza. *Confess. Fid. Eccl. l.* 5. *de sect.* 44.] which hath filled *Polonia*, and *Transilvania* with so many Plagues of Opinions.

Reader, that thou may'st discern the Mischief of *Ecclesiastical Anarchy*, the monstrousness of the much-affected *Toleration*, and be warned to be Wise to Sobriety, and Fear, and suspect the pretended *New Lights*; I approve that this Treatise, discovering the *Gangrene* of so many strange Opinions, should be Imprinted. [*James Cranfords License to the Frist Part of* Edward's Gangræna.]

(B) You

(B) You have, moſt Noble Senators, done worthily againſt *Papiſts*, *Prelates*, and *Scandalous Miniſters*; in caſting down *Images*, *Altars*, *Crucifixes*; throwing out *Ceremonies*, &c. but what have you done againſt other kinds of growing Evils; *Hereſie*, *Schiſm*, *Diſorder*; againſt *Seekers*, *Anabaptiſts*, *Antinomians*, *Browniſts*, *Libertines*, and other Sects? You have deſtroyed *Baal* and his Prieſts; but have you been zealous againſt *Golden Calves*, and the Prieſts of the Loweſt of the People?——You have put down the Book of *Common-Prayer*, and there are many among Us that put down the *Scriptures*; Slighting, yea, Blaſpheming them. You have broken down *Images* of the *Trinity*, *Chriſt*, *Virgin Mary*, *Apoſtles*; And we have thoſe who overthrow the *Doctrine* of the *Trinity*: oppoſe the *Divinity* of *Chriſt*, ſpeak evil of the *Virgin Mary*, ſlight the *Apoſtles*. You have caſt out the *Biſhops*, and their *Officers*; and we have many that caſt down to the ground all *Miniſters* in all the *Reformed Churches*. You have caſt out *Ceremonies* in the *Sacraments*, as the *Croſs*, *Kneeling* at the Lord's Supper; and we have many that caſt out the *Sacraments*, *Baptiſm*, and the *Lord's Supper*.——The Sects have been growing upon us ever ſince the firſt year of your ſitting, and have every year encreaſed more and more; things have been Bad a great while, but this laſt year they are grown Intolerable. And if *Schiſm*, *Hereſie*, *&c.* be let alone, and riſe proportionably for one year longer, we ſhall need no Cavaliers, nor Enemies from without, to deſtroy us. [*Ibid. Epiſt. Ded. to the Lords and Commons.*]

(C) The *Independent Churches*, like *Africa* do breed and bring forth the Monſter of *Anabaptiſm*, *Antinomianiſm*, *Familiſm*, Nay that huge Monſter, and old flying Serpent of the *Mortality of the Soul*. [*Antapologia. page* 262.]

(D) As *John Baptiſt* wore a *Leathern Girdle*, So the *Doctrine* that he Preach'd was *Leathern Doctrine*. [*Saltmarſh*'s. *Serm. at the Bath.*]

(E) The *Saints* are thoſe that are now ſtiled *Anabaptiſts*, *Familiſts*, *Antinomians*, *Independents*, *Sectaries*, &c.——The firſt Party that roſe againſt you, namely the *Prophane ones* of the Land, are fallen under you; and now there is another Party, *Formaliſts*, and *Carnal Goſpellers* riſing up againſt you, &c. [*Del's Serm. to the General and Officers, June* 7. 1646.]

(F) Shall

(F) Shall the *Presbyterians*, Orthodox, Godly Miniſters be ſo cold, as to let *Anabaptiſm*, *Browniſm*, *Antinomianiſm*, *Libertiniſm*, *Independency*, come in upon us, and ſleep in a whole skin? [*Gang. Par.* 1.91.]

(G) When *Cartwright*, *Hilderſham*, *Travers*, and many other gracious Divines, by the bleſſing of God upon their great Diligence, had undermined and well near overthrown the *Epiſcopal Sees*, and all the *Cathedral Ceremonies*; Incontinent the Generation of the *Separatiſts* did ſtart up, *&c.* [*Bayly's Diſſwaſive, page* 12.]

(H) The famous City of *London* is become an *Amſterdam*; Separation from our Churches is countenanced; Toleration is cry'd up; Authority lyeth aſleep, *&c.* [*Calamy's Serm. to the Lord Mayor*, Jam. 14. 1645. *page* 3.] Diviſions, whether they be Eccleſiaſtical or Political, in *Kingdoms*, *Cities* or *Families*, are Infallible Cauſes of Ruine to Kingdoms, Cities and Families. [*Serm. to the Lords*, *Dec.* 25. 1642.]

(I) Diverſity of Religion, disjoynts and diſtracts the Minds of men, and is the Seminary of Perpetual Hatreds, Jealouſies, Seditions, Wars, if any thing in the World be; and in a little time, either a Schiſm in the State begets a Schiſm in the Church, or a Schiſm in the Church begets a Schiſm in the State, *&c.* Once for all, it is the Preſervation and Reſervation of *Religion* which you have Covenated to endeavour; and not a *Liberty of Opinion*, which will conſiſt with neither. [*Newcomen. Serm. to the Parl. Sep.* 12. 1644.]

(K) *Independents* the moſt Phariſaical, Proud, Envious, and Malicious Sect that ever ſprung up: [*Baſtwicks Independency not God's Ordinance*] Wild-geeſe, Old-geeſe, Sticklers againſt Parliaments, and Presbytery; Fighters againſt God; Violaters of all the Laws of God and Nature; a company of Rats among Joyn'd-ſtools; not worthy to give Guts to a Bear; Moon-calves, *&c.* [*Id. Poſtſcr. page* 12. 32, 34, 36.]

(L) The Errours and Innovations under which we ſo much Groaned of Latter-Years, were but *Tolerabiles Ineptiæ*, Tolerable Trifles, Childrens-play, compared with theſe Damnable Doctrines, Doctrines of Devils, as the Apoſtle calls them: *Polygamy*, *Arbitrary Divorce*, *Mortality of the Soul*, *no Miniſtry*, *no Churches*, *no*

no Ordinaces, no Scripture. Yea the very Divinity of Chriſt, and the Holy Ghoſt queſtion'd by ſome, denyed by others; and the very Foundation of all theſe laid in ſuch a Schiſm of *Boundleſs Liberty of Conſcience*, &c. [*Serm. before the Com. Aug.* 22. 1645. *pag.* 29.]

(M) The Scriptures deny'd to be the Word of God — Onely of Humane Authority — Inſufficient, and Uncertain. [*Edwards Gangræna, pag.* 15.] —— God has an hand in, and is the Author of the Sinfulneſs of his People. [*p.* 16.] — The Soul dies with the Body. — In the Unity of God there is not a Trinity of Perſons. — Nor Three diſtinct Perſons in the Divine Eſſence; but onely Three Offices. [*p.* 17.] — That Chriſt's Humane Nature is defiled with Original Sin. — That no man ſhall periſh, or go to Hell, for any Sin but Unbelief onely. [*p* 18] — That men may be ſaved without Chriſt. — That there is no Original Sin in us; onely *Adam*'s firſt ſin was Original Sin. [*p.* 20.] — That the Doctrine of Repentance is a Soul-deſtroying Doctrine. [*p.* 21. *&c.*]

(N) A Miniſter in *Hertfordſhire* bringing a place of Scripture againſt an *Anabaptiſt* which he could not Anſwer; ſaid, *it was the Weakneſs of the Apoſtle*, and there he wanted the Spirit. [*pag.* 23. *Part.* 1.] —— Some of the Sectaries plead Miracles, Revelations, Viſions, as Chriſt's appearing to an *Anabaptiſt*, and forbidding her to baptize her Child. [*pag.* 58.] And their dreſſing up a Cat, like a Child. [*Ibid*]

(O) One *Cozens* of *Rocheſter* in *Kent*, ſaid, that *Jeſus Chriſt was a Baſtard*; and that if he were upon the earth again, he would be aſham'd of *many things he then did.* [*Ibid. pag.* 105.]

Oh Lord! Thine Honour is now at ſtake; for now, O Lord, Antichriſt hath drawn his Sword againſt thy Chriſt; and if our Enemies prevail, thou wilt loſe thine Honour. *Strickland at Southampton, Jun.* 9. 1643.]

If thou doſt not finiſh the good Work which thou haſt begun, in the Reformation of the Church, thou wilt ſhew thy ſelf to be the God of Confuſion: and ſuch an one, as by Cunning Stratageme haſt contrived the Deſtruction of thine own Children. [*Croſſe at S. Mildreds in the Counter, July* 6.]

O God, O God! Many are the hands lift up againſt us, but there is *one* God; It is thou thy ſelf, O Father, who doeſt us more Miſchief

Miſchief than them all. [*Robinſon at Southamp. Aug.* 25.]

O Lord! when wilt thou take a Chair, and ſit amongſt the Houſe of Peers; When, O God; When (I ſay) wilt thou Vote amongſt the Honourable Commons? Thine own Commons, who are ſo Zealous for thine Honour? [*Evans of S. Clements.*]

I ſay, This is God's Cauſe; and if our God hath any Cauſe, This is It. And if this be not God's Cauſe, then *God is no God for me; but the Devil is got up into Heaven.* [*Bond, at the Savoy.*]

As I am a Faithfull Sinner, Neighbours, This is my mornings draught. *Here's to you all.* [*Iſaac Maſſy, at Uppingham in Rutland, giving the Communion on Eaſter-day,* 1644. *drinking off the whole Cup.*] See *A Short View of the Late Troubles in England, Chap.* 43.

Painfull and Laborious Preachers.

(P) *Samuel Fulcher* an *Egg-man* Re-babtized by *Crabb a Felt-maker.* [*Gangræna Part* 2. *pag.* 9.]

(Q) *Paul Hobſon a Preaching-Taylor.* [*Gangræna, Part* 2. *p.*18.] *Green* the *Felt-maker.* [*p.* 248. *Part* 3.] *Spencer a Coach-man.* [*p.*249.] *Potter a Smith.* [*p.*96.] *John Durance a Waſh-ball-maker.* [*Ibid.*] *Andrew Debman* an *Anabaptiſt-Cooper.* [*p.* 88.] (all Preachers:) and Four famous Preachers more in *Hertfordſhire,* Viz. *Heath* the *Coller-maker* of *Watton, Rice* the *Tinker* of *Aſton, Field* the *Bodies-maker* of *Hertford, Crew* the *Taylor* of *Stevenage.* A *Shoo-maker-Preacher,* &c. [*Part* 3. *pag.* 81.]

Notes upon Sect. 2.

TOleration *was* (A) *the deſtruction of* Poland, *and* Tranſilvania; (B. C. D. E. F. G. H. I. K. L. M.) *and the Mother and Nurſe of all Hereſies* (N) *and* (O, &c.) *Prophaneneſs, Blaſphemy, and Impoſture.* (P. Q.) *Introducing* Mechaniques *into the work of the* Miniſtry.

Take (in one Word now) the Steps of the whole Proceeding. The Firſt *Effort upon the Government was made in the Name of the* Diſſenters *in* General, *for* Liberty of Conſcience. *So ſoon as the* Presbyterians

ans *had gotten the Power into their hands, they preſently ſet up for an* Uniformity: oppoſing *a* Toleration, *with all their Might (as in the* Firſt Section) *foreſeeing, and predicting the Monſtrous Opinions and Confuſions which it would Infallibly produce.*

They ſhew us in the Second Section *(upon Experiment) that they were true Prophets; and that all the Evils they foretold us, came accordingly to paſs: So that (in ſhort) under pretence of* Tender Conſciences *they diſſolved the Eſtabliſhed Government; and by the help of that Pretext got themſelves into the Saddle. No ſooner was the* Presbyterian *Mounted, but he without any more to doe, bent all his Force immediately to the Erecting of an Inexorable and Rigorous* Uniformity: *Wiſely conſidering, that the ſame Trick that they had put upon* Epiſcopacy, *would moſt Infallibly (if not prevented) be the Ruine of the* Presbytery *too; or of any Government upon the face of the Earth.*

Now take Notice, Good People, that in Asking *a* Toleration, *they* Ask, *what they judge* Unſafe, *and* Unlawfull *to* Allow. *They* Ask, *what they* Know, *and* Declare, *will be our* Undoing: *With what* Equity, Reaſon, Conſcience *or* Deſign, *be you the Judges.*

Sect. 3. The Diſſenters Harmony among themſelves.

Pr. THe *Sectaries* agree with *Julian* the Apoſtate, [*Gangr. p.* 54.] The *Sectaries* are *Libertines* and *Atheiſts*, [*p.* 185.] *Unclean, Inceſtuous*, [*p.* 187.] *Drunkards*, [*p.* 190.] *Sabbath-Breakers, Deceivers*, [*p.* 191.] Guilty of groſs *Lying, Slandering, Juggling, Falſifying* their words and promiſes; guilty of exceſſive *Pride* and *Boaſting*, [*p.* 192.] Of inſufferable *Inſolences*, horrible *Affronts* to *Authority*; and of ſtrange *Outrages*, [*p.* 194.] There never was a more *Hypocritical, Falſe, Diſſembling* Generation in *England*, than many of the *Grandees* of our *Sectaries*. They encourage, protect, and cry up for *Saints*, Sons of *Belial*, and the *vileſt* of men. [*p.* 240. *Gang.* 2. *p.* 1646.]

Ind. Presbytery *is* Babylon, Ægypt, *a Limb of* Antichriſt, *a* Tyrannical Lordly Government; *a worſe Bondage than that under the* Biſhops. [Martin Eccho] [and Burton's Conformity Deformity] *worſe than either* Ægypt, *or* Babylon. *The Spirit* (1645.) *of that* Ten-horned Beaſt *is now making War with the* Lamb—*whoſe* Word *is* Reformation, *and this under a fair Colour of a* COVENANT, *&c. The Myſtery*

of Iniquity, the Mother of all Miſchief, the Cauſe of all our preſent Calamities, &c. [Epiſt. Ded. to the Lord Mayor of *London*.]

Pre. The *Northamptonſhire Addreſſes* to *Richard Cromwell* deſire he would ſhew Tenderneſs toward the Name of God, againſt the Bold Blaſphemers of his Magiſtracy, Defamers of his Sacred Ordinances, Seducers from Truth, Corrupters of his Worſhip; and then, that he would Exerciſe Juſt Severity againſt Deſpiſers of *Dignities*, and Revilers of *Authority*; whoſe *Unhallow'd Tongues* ſet on fire from Hell, ſpare not to flaſh out their Inſolent Reproaches, and Impious Execrations againſt his FATHERS SEPULCHRE, and his OWN THRONE.

Ind. The Lord Liveth, who hath brought us from the Romiſh Papacy, *which is Spiritually*, Ægypt, *by a mighty Deliverance, and manifold Preſervations, &c. Out of the* Scotch Tyranny, *and* Scotch Presbytery, *which came like a Tempeſt from the* NORTH, &c. *From this bloody Deſign of the* Ægyptian Papacy; *from the black Plots, and bloody Powers of the* Northern Presbytery. [Sterry's Serm. before the Parliament, Nov. 5. 1651. pag. 7.]

Pre. O how like is *John Lilburn* to *John a Leyden*; as if he had been ſpit out of his mouth! [*Dell* to *Tho. Muncer.*] —O how like are our *Sectaries* to the old *Anabaptiſts* in *Germany*! [*Gangræn. Part* 3. 262.]

Ind. The Covenant's *impoſſible to be kept, and the makers of it have run into Wilfull* Perjury. *This Makebate, Perſecuting, Soul-deſtroying*, England-*Dividing, and Undoing Covenant.* [Lilburn's Englands Birthright] — *To violate an Abominable and Accurſed Oath out of Conſcience unto God*; (Says *J. Goodwin* 12 Cautions, p. 4. Speaking of the *Covenant*) *is an Holy, and a Bleſſed Perjury.*

Pre. A putredinous Vermin of bold Schiſmaticks and frantick Sectaries, *&c.* forſaking our Aſſemblies as *Babyloniſh*, Antichriſtian. [*Burgeſſe Serm. to the Commons, Nov.* 5. 1641. *pag.* 60.]

Ind. The Three-formed Presbytery *conſiſting of three Kinds*, Paſtors, Teachers, *and* Elders, *is not God's Ordinance*; *but* Antichriſtian. [Smiths Differences, pag. 4.]

Pre. Theſe

Pr. Theſe deteſtable Sectaries! the Plague of Hereſies among us; and we have no power to keep the Sick from the Whole. The Wolves that were wont to lye in the Woods are come into our Sheep-folds; and Roar in the Holy Congregations. [*Paget's Hereſiography. page* 37. Printed 1648.]

Ind. The Aſſembly *is* Antichriſtian, Romiſh, Bloody, *the Plagues and Peſts of the Kingdom*, Baals Prieſts, Diviners South-ſayers, *with* Two Horns *like a* Lamb, *but a* Mouth *like a* Dragon. [Gangræna 3. Part, page 230.] — Inſatiable Hirelings, Gehazi's, Cheaters, Pulpited Divines, *Diſtributers of Sundays* Doles, Simonious, Decimating Clergy, Common Incendiaries. [*Lond. Miniſt. Seaſ. Exort. page* 21. 1660.]

Preſ. Since the Suſpention of our Church-Government every one that liſteth turneth Preacher. As *Shoomakers*, *Coblers*, *Buttonmakers*, *Hoſtlers*, &c. [*Paget Hereſ. Epiſt. Ded.*]

Ind. The National Covenant is a double fac'd Covenant, the greateſt *Makebate*, and *Snare* that ever the Devil, and the Clergy his Agents, caſt in among honeſt men in *England*, in our Age. [*Londons Liberty in Chains. page* 42.].

Preſ. Was there ever in our times, a Generation of greater *Self-ſeekers*, *Boaſters*, *proud Blaſphemers*, *Covenant-breakers*, *Unthankfull*, *Makebates*, *Heady*, *Deſpiſers* of thoſe who are *good*, *Mockers* and *Scoffers*, walking after their own ungodly Luſts, Deſpiſers of *Dominions*, and Speakers Evil of *Dignities*, *having a Form of Godlineſs*, *but denying the Power thereof*, (and ſo in the reſt) than our Sectaries? [*Gangræna. Part* 3. 257.]

Ind. The Seed of God in this Nation has had Two Capital Enemies, *the* Romiſh Papacy, *and the* Scottiſh Presbytery, [*Sterry's England's Deliverance*, *page* 7.]

The Black-bird Divines, *The* Aſſembly Swine-herds. *A Ballad called*, The Propheſie of the Swineherds Deſtruction; To the Tune of The Merry Souldier, *Or*, The Jovial Tinker.

Notes upon §. 3.

THoſe Conſcientious and well-meaning People that meaſure Other mens Hearts by their Own, and are conſequently the more liable to be impos'd upon, under Forms and Pretenſions of Zeal, and Religion:

Those People (I say should doe well to consult the Reasons *of things, as well as their* Appearances; *which in doubtfull and dangerous Cases, would either guide them to a right Resolution, or to the Avoidance of an Inconvenience, upon Judgment, and Consideration.*

The Uniting of Protestant Dissenters *has a face of great Piety, and Goodness; and it is undoubtedly promoted by many Godly people, out of a very Charitable, and Christian Intention. And whether it be* Safe, Expedient, Practicable, *or not; the very* Inclination *to the doing of the thing, is a* Virtue. *But a man would bethink himself yet, in common Prudence;* First, *What the* Parties *are that pretend to* This Union: Secondly, *Their* Temper: *and* Thirdly, *whether it be* possible *to* Unite *them or* Not. *If these be reasonable Enquiries, nothing can be fairer than to Resolve them out of their own Mouths.*

1. *The two predominant Parties (you see) are* Presbyterians *and* Independents; *all the other* Sects, *being onely* Independency *in* Fractions. 2. *Observe their* Temper, *and try if you can Reconcile their* Revilings, *with their* Scruples; *Their Implacable* Aversion, One *to the* Other, *with their Conjunct* Importunities *for* Indulgence *to* Both. 3. *How is it possible to Unite those People under a Bond of* Conscience, *that upon the very score of* Conscience *declared themselves to be* Mortal, *and* Irreconcileable Enemies?

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§. 4. *The Dissenters Behaviour towards the Government, and First, the Clergy.*

ARch-Bishops and Bishops, are Unlawful, Unnatural, False, and Bastardly Governors of the Church, and the Ordinances of the Devil, petty Popes, petty Anti-Christs; like incarnate Devils, Cogging Couzning Knaves; they will lie like Dogs. Proud, Popish, Presumptuous, Prophane Paultry, Pestilent, Pernitious Prelates and Usurpers; Impudent, Shameless, Wainscot-fac'd; Butchers Horseleeches, Robbers, Wolves, Limoniacks, Persecutors, Sowers of Sedition, Their *Antichristian Courts* are the *Synagogue* of *Satan*. The *Beelzebub* of *Canterbury*, the *Canterbury Caiaphas*, *Esau*, *a* monstrous *Antichristian Pope*, &c. most of the Ministers are Popish Priests, Munks, Fryars, Alehouse-hunters, Drunkards & Dolts, Hogs, Dogs, Wolves, Foxes, Simoniacks, Usurers, Proctors of *Antichrists* Inventions; Popish Chapmen, halting Neutrals, desperate and forlorn Atheists; a Cur-

a Curſed, Uncircumciſed, and Murthering Generation; a Troop of bloody Soul-Murtherers, and Sacrilegious Church-Robbers. *Anti-Chriſts* Rags ſhall make him a Prieſt, be he never ſuch a Dolt or a Villain. [*See* Bancrofts *dangerous Poſitions*, *lib.* 2. *cap.* 12. & 13. *with the Authorities.*]

The Kings Clergy were Croaking Frogs that came out of the Mouth of the *Dragon*, out of the Mouth of the *Beaſt*, and the *Falſe Prophet*: The Spirits of Devils which go forth unto the Kings of the Earth, to gather them to Battel. [*Wilſons Serm. to the Parl. Sept.* 28. 1648. *Printed by Order.*]

The Cathedrals are a Neſt and Cage of all unclean Birds, a Harbour of dumb Dogs, a crew of Ale-ſwilling Singing Men, offering daily near the Holy Table the blind Whelps of an Ignorant, Devotion, *&c.* —the Prelatical Hogſty. [*Bridges.*]

Idol, *Idle* Shepherds, *Dumb Dogs*, that cannot *Bark* (unleſs it were at the Flock of Chriſt;) and ſo they learned of their Maſters both to *bark* and *bite* too. *Greedy Dogs* that could never have enough; that did tear out the Loyns and Bowels of their own people for *Gain*. Swearing, Drunken, Unclean Prieſts, that taught nothing but Rebellion in *Iſrael*, and cauſed people to abhor the Sacrifice of the Lord: *Arminian*, *Popiſh*, *Idolatrous*, *Vile Wretches*; ſuch, as had *Job* been a live, he would not have ſet with the *Dogs of his Flock*. Who I ſay brought in Theſe? Did not *Prelacy*? A Generation of men they were that never had a *Vote for Jeſus Chriſt*. Yea, what hath poyſon'd and adulterated Religion in all theſe branches; and hath let in Popery, and Prophaneſs upon the Kingdom like a Flood, for the raiſing of their own Pomp and Greatneſs, but *Prelacy*? Look into their Families, and they were for the moſt part the vileſt in all the Dioceſs; a very Neſt of *Unclean Birds*. In their Courts and Conſiſtories, you would have thought you had been in *Caiaphas-Hall*, where no other Trade was driven, but the Crucifying of Chriſt in his Members. [*Caſes Serm. at Milkſtreet. Sept.* 30. 1643. *p.* 45, 46, 47.]

How the Preſence of the Preaching of Chriſt did ſcorch and blaſt thoſe Cathedral Prieſts, that Unhallowed Generation of Scribes and Phariſees, and perfected their Rebellion in that unpardonable ſin againſt the Holy Ghoſt. [*Caſe on Ezra* 10. 2, 3, *page* 33.]

The Plaſtering or Palliating theſe Rotten Members [Biſhops] will be a greater diſhonour to the Nation and Church, than their cutting off; and the Perſonal Acts of theſe Sons of *Belial*, being conniv'd at, become National Sins. [*Smectymnuus Red.* 1660. *p.* 58.]

Theſe

Theſe Eccleſiaſtical Officers, Ceremonies, and Diſcipline, are ſet up by the Pope, and are an *Appendix* or *Tayle of Antichriſt*. [*Doctor Holmes Serm.* 1641. *page* 33.]

This *Prelacy* in the Article; this many-headed Monſter of Arch-Biſhops, Biſhops, Chancellors, Commiſſaries, Deans, Deans and Chapters, Arch-Deacons; and all other Eccleſiaſtical Officers depending on that Hierarchy; This is the Beaſt wherewith we fight in this Covenant.——The Mother *Papacy* ſhall be made Childleſs among *Harlots*; your Dioceſs Biſhopleſs, and your Sees Lordleſs, and your Places ſhall know you no more. *Caſe ubi ſupra. p.*50.51.]

Prelacy (that *Whelp*) hath learned this Policy of its Mother Papacy (that *Lioneſs*, &c.) [*Ibid. page* 64.]

We lack a right Government of the Church; Inſtead of the Ordinance of God in the Government of his Church, the Merchandize of ſhameleſs *Babylon* is maintain'd. The Government now uſed by Arch-biſhops, Biſhops, *&c.* is both Antichriſtian and Deviliſh. *Rome* is come home to her Gates; *Antichriſt* reigneth amongſt us. The Eſtabliſhed Government of the Church is Traiterous againſt the Majeſty of Jeſus Chriſt. It confirmeth the Popes Supremacy; It is Accurſed; It is an Unlawfull, a Falſe, a Baſtardly Government. They muſt needs be not onely Traitors to God and his Word, but alſo Enemies unto her Majeſty and the Land, that defend the Eſtabliſh'd Government of the Church to be Lawfull. [*Dangerous Poſ. lib.* 2. *cap.* 4.] *See the References.*

Chriſt's Religion is fondly patcht with the Popes; The Communion-Book is an imperfect Book, cull'd and pick'd out of that Popiſh dunghill the *Portuyſe* and Maſs-Book. The Sacraments are wickedly mangled and prophaned. They eat not the Lords Supper, but play a Pageant of their own, to blind the People. Their Pomps, Rites, Laws and Traditions, are Antichriſtian, Carnal, Beggary, Popiſh Fooleries; *Romiſh* Reliques, and Rags of Antichriſt, Dregs and Remnants of Transform'd Popery. Phariſaical outward Faces and Vizzards, Remnants of *Romiſh Antichriſt*, known Liveryes of *Antichriſt*; a Curſed Leaven of a Curſed, Blaſphemous Prieſthood; Curſed Patches of Popery and Idolatry; they are worſe than Louſie, *&c.* [*Dan. Poſ. lib.* 2. *cap.*9.]

The *Dagon* of the Biſhops Service-Book brake its Neck before this Ark of the Covenant. [*Ibid. page* 66.]

Notes

Notes on §. 4.

Let the Reader lay his hand upon his Heart here, and ask himſelf: Is This pretended Tenderneſs *of* Chriſtanity *the ſtile of the* Goſpel, *or no? Is it the Language of the Diſciples of Jeſus Chriſt? Can theſe People really have an* Evangelical Compaſſion *for their* Brethren, *and at the ſame time fly thus in the face of* Dignities, *& treat their* Superiors *at this outragious rate?* Have we ſo learn'd Chriſt, *as to make* Scurrility *and* Railing *the Badge of our* Profeſſion? *They would be thought to ſupplicate all this while for* Gentleneſs *and* Compaſſion: *And is this the way to obtain it, by a Practice, that is almoſt ſufficient to turn* Mercy *it ſelf into* Indignation? *But alas! their buſineſs is not to procure Favour from the Government, but to expoſe it to Reproach. And all this clutter about the* Clergy *is only to render them odious and contemptible to the People. Pray'e take notice once again: The Streſs of their Charge upon the Church is only to move the multitude againſt it, as a Frame of Conſtitution that is* Antichriſtian *and* Popiſh: *And yet, pray mark it, they do in the ſame breath, offer Propoſals of being United into that* Eccleſiaſtical Popiſh State; *Which brings the matter unavoidably to this Iſſue; either that they do, againſt their Conſciences, caſt that ſcandal upon the Church for the Advancement of ſome Other Deſign; or elſe, by deſiring this Union, they do acknowledge themſelves willing to be incorporate into a Popiſh Conſtitution. But this Buſtle about the Church, ye ſhall ſee, has a further Proſpect: For theſe People have the Faculty of handling* Religious Matters, *in order to* Political; *as well as of hooking in* Temporal Matters, *in order to* Spirituals.

Sect. 5. The Diſſenters Behaviour towards the Civil Government.

(A) THe King, the Nobles, and the Prelates, are ſure the Murtherers of Chriſt—O People, I will be ſilent! Speak People, and tell me what good the King has done ſince his *Home coming.* [*M. Welſh at Sanchil in Carrit at a Conventicle.*] *And at another Conventicle, thus.* I am confident, that God will yet aſſert the Cauſe of *Pentland-hills*, in ſpite of the Curates, and their Maſters, the Prelates; and in ſpite of the Prelates, and their Maſter the King; and in ſpite of the King, and his Maſter the Devil. [*Ravillac Redivivus, pag.* 45.]

(B) Her Majeſty and State do maim and deform the Body of Chriſt, and ſo bid God to battel againſt them, *&c.* By the ſame Authority that the Queen appoints the Apparel now appointed to the Miniſters

Miniſters, ſhe may command any piece of Popery, ſo ſhe name it Policy, *&c.*—The Servants of God are perſecuted under her—That Excommunication ſhould not be exercis'd againſt Princes, I utterly diſlike. [*Danger. Poſ. L.* 2. *C.* 5. *Cartwrights Reply, Par.* 2.]

(C) The State ſheweth it ſelf not upright, alledge the Parliament what it will—It ſhall be eaſier for *Sodom* and *Gomorrah* in the day of Judgment, than for ſuch a Court.—There ſhall not be a man of their ſeed that ſhall Proſper, be a *Parliament-man*, or bear Rule in *England* any more.—None ever defended this Hierarchy of Biſhops to be lawfull, but *Papiſts*, and ſuch as were infected with *Popiſh Errors*.—All the *Newgates* and *Oldgates*, yea, and all the *Tiburns* in *England* are too little for ſuch raſh and preſumptuous Heads, that will not give God leave to Rule, but will take the Sceptre out of his hands.—I do fear that many of the forwardeſt Enemies of Reformation are not the backwardeſt Friends that the King of *Spain* has in *England* at this day. [*Dan. Poſ. L.* 2. *C.* 6.]

(D) As long as you maintain theſe curſed Acts of 1584. the Tyranny of Biſhops, *&c.* you are a Perſecutour. [*Dan. Poſ. lib.* 1. *cap.* 6.]

(E) The Magiſtracy and Miniſtry walk hand in hand, in the contempt of True Religion.—The Laws maintaining the *Archbiſhops* are no more to be accounted of than the Laws maintaining the *Stews*—Impiety is ſuffer'd to bear ſway againſt the Majeſty of God, and that by *Law* and *Authority*.—As great Indignities offer'd to Jeſus Chriſt in committing his Church unto the Government of the *Common Law*, as can be by mean Hirelings unto a King. [*Ibid. lib.* 2. *cap.* 8.]

Come hither ye Malignant Atheiſts, come hither; gnaſh your teeth, and let their eyes rot in their holes. [*Bond to the Commons, Octob.* 8. 1645. *page* 5.]

(F) The Kings of the Earth have given their power to Antichriſt: How have they earn'd their Titles; *Eldeſt Son of the Church*; *the Catholique, and moſt Chriſtian King*; *DEFENDER OF THE FAITH*.—Do not the Kings of theſe Nations ſtand up in the room of their Progenitours, with the ſame implacable Enmity to the Power of the Goſpel? *Dr. Owen's Faſt Serm. Apr.* 19. 1649. *p.* 22.]

There was Corruption both in Church and Commonwealth. Idols were ſet up in *Dan* and *Bethel*, *i. e.* in the places of Judgment, and in the Houſe of God. [*Burroughs on Iſa.* 66. *v.* 10. *pag.* 37.]

The greateſt Blow that ever was given to Antichriſtian Government, is that which Now it hath had. *Babylon* is ſo fallen, as it ſhall never riſe again. [*Burroughs on Iſa.* 66. 10. *pag.* 44.]

(G) What

(G) O Worm! Dar'ſt thou be ſo Impudent to put thy ſelf in God's ſtead; to meddle with Men's Conſciences, and Lord it in Religious Concerns? *God's Loud Call, pag.* 17. 1661.]

(H) What hope that the reformed Religion will be protected and maintained by the Son, which was ſo irreligiouſly betray'd by the Father? [*Plain Engliſh*, 1660. *pag.* 2.]

(I) *C. S.* The Son of that Murtherer, is proclaimed King of *England*; whoſe Throne of Iniquity is built on the Bloud of pretious Saints and Martyrs. [*Door of Hope, pag.* 1. 1660.]

——The Murtherers of our Saviour were leſs Guilty than That Prince. [*Caſe of King* Charles, 1648.]

(K) Let Juſtice and Reaſon bluſh, and Traytors and Murtherers, Parricides and Patricides, put on White Garments, and rejoyce as Innocent ones, if This Man (*the late King*) ſhould eſcape the Hands of Juſtice and Puniſhment. [*Engliſh Tranſlation of the Scottiſh Declaration, pag.* 12. 1650.]

(L) *Charles the Second*, The Son of a Bloudy Father; Heir to an Entail'd Curſe, more certain than to his Kingdom; train'd up in Bloud; and one that never ſuck'd in any other Principles but *Prerogative* and *Tyranny*. [*Ibid. p.* 23.]

(M) *Charles the Firſt* rather choſe to ſubmit to the Juſtice of an Axe in an Hang-man's Hand, than to ſway a Sceptre with Equity. [*None-ſuch Charles, pag.* 167.]

Notes on Sect. 5.

YOu have here (A) *the Strain and Spirit of a* True Covenanting Brother. *And they all ſing the ſame Note: for they do not onely* Abjure *the* Government, *but they* Abjure Repentance *too*; *ſwearing* never to make Defection to the Contrary Part; But all the Days of their Lives, Zealouſly and Conſtantly continue therein againſt

All Oppoſition; and promote the ſame accordingly to their Power, againſt **all Lets and Impediments whatſoever.**

In (B) *you find the Petitioner for Indulgence Excommunicating his Sovereign.*

The Paraphraſe of (C) *is according to the Style of This Age, onely crying,* No Tory, No Courtier, *at an Election; the branding of Honeſt Men with being Popiſhly affected; and he that will not run Riot with the Rabble is made a Penſioner of* France.

(D and E) *Complaining of Perſecution. In* (F) *you ſee what work the Doctor makes with the* **Defender of the Faith.** (G H I K L) *are as ſo many Daggers in the Heart of Sovereignty it ſelf. But it is according to the Principles of the* True Proteſtants *of* Munſter, *that ſtill begin with* Religion *and end with* Treaſon. *Pray ſay if it be not a thouſand pities now, after all theſe Complements upon his Sacred Majeſty, and his Bleſſed Father, that theſe* High-flown Diſſenters *ſhould not be taken into the* Government? *When theſe People ſet up for* Pillars of the Church, *it were a kind of Injuſtice not to allow the* King's Judges *to put in too for* Miniſters of State.

Sect. 6. The Presbyterians Opinion of the Covenant.

1. BE aſtoniſhed, O Heavens! and tremble, O Earth! Let the Sun it ſelf be cloath'd in Blackneſs at this ſo horrid an Impiety! What! *Abjure ſuch a Covenant?* A *Covenant* ſo ſolemnly taken! A *Covenant* for the Matter of it, ſo Religious! ſo Holy! *&c.*---- And muſt *This Covenant* be Abjur'd now? *This Covenant!* Is not God's *Own Word*, and *God Himſelf too* after a ſort Abjured in That Act, whoever are guilty of it? *&c.*—The Higheſt of all Crimes imaginable, a Crime that Murthers *Conſcience*, that Murthers *Souls*, that Murthers *Religion* it ſelf; a Crime againſt the *Firſt Table!* moſt immediately againſt the *Sovereign God*; and the Greateſt of that Nature that Men can be guilty of. [*Speeches of the three Regicides, pag.* 5. and 6.]

2. The

2. The Cauſe (ſays *Barkſtead*) lies in the Boſom of Chriſt, and as ſure as *Chriſt roſe*, the *Cauſe* will *riſe again*. [*Ibid. page* 16.]

I die cleaving to all thoſe Oaths, Vows and Proteſtations that were impoſed by the two Houſes of Parliament; as owning them, and dying with my Judgment for them. [*Love's Tryal, Printed Aug.* 1652.]

The convincing Demonſtration, that [*There lies no Obligation on me, or any other Perſon, from the Oath commonly called* The Solemn League and Covenant] is a Knot cut by the ſword of *Authority*, whilſt it cannot be looſed by *Religious Reaſon*. [*Short Survey of the Grand Caſe, page* 23. 1663.]

O the Burning of the *Covenant* in *England*, and the *Cauſes* of *Wrath* in *Scotland*, ſhall certainly be followed with ſuch a Fire and Fierceneſs of Indignation, as ſhall make Authors, Actors, Abetters and Rejoycers thereat, know what it is to give ſuch an open Defiance to the Almighty. A *Covenant* Burnt; and Burnt by Authority; in the ſight of Heaven, with ſuch Hell-black Solemnities, where the great God is *altera pars contrahens*, for *Reformation of Religion according to his Word*; and *Righteouſneſs in walking before him*; is ſuch a Sin as may make every Soul to tremble at the forethoughts of what God will doe; for vindicating his Glory from that Contempt thereby caſt upon him. —— I wiſh that the Burning of that City into Aſhes where that Covenant was Burnt, together with that *None-ſuch Plague* and *War*, may make them take warning ere it be too late, who did this Wickedneſs.—O *England, England*; I fear, I fear thy Woe haſteneth; the Wrath of God is upon the Wing againſt thee, both for breach of Covenant, and wiping thy mouth as if thou hadſt done nothing amiſs! Thou haſt ſtood and ſeen thy Brother's Day; Alas, for thy Day, when others ſhall ſtand aloof from thee, for fear of ſharing in thy Judgments! [*Poor Man's Cup*, &c. *page* 19.]

We ſhall not, nor cannot enter upon the Particular Declaration of that Grace, Conſtancy and Courage, by which the Lord's Faithfull Witneſſes were ſuſteined, and did bear Teſtimony to the Word of his Truth, the Holy Covenant, and the Cauſe and Work of God. [*Napthali, page* 162.]

I bear my Witneſs unto the National Covenant of *Scotland*, and *Solemn League and Covenant* betwixt the Three Kingdoms of *Scotland*, *England* and *Ireland*. Theſe Sacred, Solemn, Publick Oaths of God, I believe can be looſed nor diſpenſed with by no Perſon or Power upon Earth. [*Napthali*, *pag.* 207.]

I bear my Witneſs and Teſtimony to the Doctrine, Worſhip, Diſcipline and Government of the Church of *Scotland*, by *Kirk-Seſſions*, *Presbyteries*, *Synods* and *General Aſſemblies*. Popery and Prelacy, and all the Trumpery of Service and Ceremonies that wait upon them, I do abhor. I do bear my Witneſs unto the National Covenant of *Scotland*, and *Solemn League and Covenant*, &c. [*The Teſtimony of* James Guthrie, *Miniſter*, *at his death at* Edinbourg, *June* 1. 1661.] —*And ſo of every Man of the Party that Dy'd for the Rebellion in* Scotland.

Notes upon Sect. 6.

BY *this* Covenant *was deſign'd the Subverſion of the* Government; *and by the force of* This Covenant *it was* Accompliſhed. *They do all of them aſſert the Obligation of it to the very Death*; *and by virtue of this Covenant it is that they have Confederated afreſh*, *in* Scotland to Murther the King and all that ſerve under Him. *Now if This be their Principle*, *let any man conſider the Conſequence of admitting any* Unrenouncing Covenanteer, *by an Act of Special Grace*, *into the Government*; *after ſo full a Proof and Expoſition of the Meaning of that Covenant*; *and ſo frank a Declaration of their Reſolution to make it good.*

Sect. 7. Diſſenters Liberty of Conſcience.

THE *Scots* did not onely reſolve to take the *Covenant* themſelves, but enjoyned it throughout the whole Kingdom. [*Sir Henry Vane's Speech at a Common Hall, Octob.* 27. 1643. *Part.* 4.] ——They enjoyned it upon the Penalties, that thoſe that ſhould not take it, or ſhould defer it, ſhould be eſteemed Enemies to Religion, to His Majeſties Honour, and to the Good of the Two Kingdoms; that they ſhould have all their Rents and Profits Confiſcate: That they ſhould not brook nor enjoy any Office or Benefit in that Kingdom; that they ſhould be cited to the next Parliament to anſwer the not taking of it; and to be proceeded with there as Enemies to the State, and to Religion; and to receive ſuch further Puniſhment, as by the King and Parliament ſhould be put upon them [*Ibid. page* 5.] — And that particular account ſhall be taken by the ſeveral *Presbyteries*, of all who ſhall refuſe or ſhift to ſwear and ſubſcribe; and that they be proceeded againſt with the Cenſures of the Church, as Enemies to the Preſervation and Propagation of Religion. [*S. Marſhall, Ib. pag.* 11.]

We give now *Publick Warning* to all *Neuters*, to reſt no longer upon their *Neutrality*, but that they addreſs themſelves ſpeedily to take the *Covenant*, and joyn with all their Power in the Defence of this Cauſe againſt the Common Enemy, *&c.* Otherwiſe we do declare them to be publick Enemies to their Religion and Country; and that they are to be ſentenced and puniſhed as profeſſed Adverſaries and Malignants. [*Declaration* of *England* and *Scotland*, *Jan.* 30. 1643.]

If any Perſon or Perſons whatſoever ſhall at any time or times hereafter, uſe or cauſe the aforeſaid Book of *Common Prayer*, to be uſed in any Church, Chapel, or Publick Place of Worſhip, or in any private Place or Family within the Kingdom of *England*, or the Dominion of *Wales*, or Port and Town of *Berwick*; every ſuch Perſon ſo offending therein ſhall for the

Firſt

Firſt Offence, pay the Sum of *Five Pounds* of Lawfull *Engliſh* Money. For the *Second* Offence *Ten Pounds*; and for the *Third*, ſhall ſuffer *one whole Years Impriſonment*, Without Bail or Mainprize. [*Ordinance of Parliament, Aug.* 23. 1645. *for putting the Directory in Execution.*]

Reſolved by the Queſtion, by the Commons Aſſembled in Parliament, that all Perſons that have, or ſhall come and reſide in the Parliaments Quarters, ſhall take the *National League and Covenant*, and the *Negative Oath*, notwithſtanding any Articles that have been or ſhall be made by the Souldiery. [*June* 2. 1646.]

What Perſon ſoever, having taken the *Solemn League and Covenant*, ſhall go into the Enemies Quarters without Drum, Trumpet or Paſs, ſhall Dye without Mercy. [*An Article of War.*]

Notes upon Sect. 7.

LEt any Man that has but Eyes in his Head, compare Caſes now. Here's a Rebellious Oath *of* Conſpiracy, *oppoſed to an* Authoritative Oath *of* Canonical Obedience *and* Allegiance: *Here's a* Pretended Scruple *of* Perjury, *in breaking a* Treaſonous Oath; *and no bones made of the* Perjurious *Violation of a* Legal One; *Here's a* Nullity *againſt* an Act of State; *and this is not the worſt on't neither. Thoſe very Men that forced a* Rebellious Oath *upon all people without* Exception, *to the utmoſt Extremity of Tyranny and Rigour*, Contrary *to Law*; *are now complaining of Perſecution, under the Common Rule of a* Legal Proviſion: *Declaring at the ſame time, that they are ſtill determined to purſue the ends of their aforeſaid Covenant, which were manifeſtly the Subverſion of the Government.*

You ſee likewiſe, how Unmercifully *they dealt with People, in the Caſe of the* Common Prayer: *And yet who but theſe Men to Mutiny for* Liberty, *in the very Point, wherein moſt injuriouſly they made all their* Fellow-Subjects, Slaves?

Sect. 8. The Power of the Kirk.

(A) THe *Assembly* is *Independent*, either from *King* or *Parliament*, in matters *Ecclesiastical*.

(B) It is lawfull for Subjects to make a *Covenant* and *Combination*, *without* the King, and to enter into a *Bond* of *Mutual Defence against* the *King*, and *all Persons whatsoever*.

(C) Subjects may appeal from the *King* and *Council* to the next *General Assembly* and *Parliament*; and in the mean time, before their Appeals are heard or discussed, they may *disobey* the *King* and *Council*.

(D) An *Assembly* may abrogate *Acts* of *Parliament*, and discharge *Subjects* of their *Obedience* to them, if they any way reflect on the business of the Church.

(E) The *Protestation* of *Subjects* against *Laws establish'd*, (whether it be made *coram Judice*, or *non Judice*, before the Judges or the People) doth void all Obedience to those Laws, and dischargeth the *Protesters* from any Obligation to live under them.

(F) A number of Men, being the greater part of the Kingdom, may doe any thing which they themselves conceive conducing to the Glory of God, and the good of the Church, notwithstanding any Laws standing in force to the contrary. [*King's Large Declaration*, *fol.* 407. *& deinceps.*]

(G) The *Rights* and *Privileges* of *Parliaments*, and the *Liberties* of the Kingdom, are the *Suburbs* of the *Gospel*; and an Inheritance bequeathed by God to Nations and Kingdoms, and under That Notion, *Holy*—These be the *Outworks* of *Religion*, the *Lines* of *Communication*, (as I may so say) for the defence of this City. [*Case's Covenant Renew'd*, 1643. *pag.* 52.]

(H) Such

(H) Such a height of Oppoſition to the Lord's Anointed as never ſince Man was upon the Earth was there ſuch a *Supremacy* framed into a Law; whereby Name and Thing of all Kingly Power is plainly and explicitely taken from, and extorted out of the hand of our bleſſed Lord *Jeſus Chriſt*; and given unto, and ſetled upon the *King*: (O Dangerous and Unſettling Settlement!) Now the Incommunicable Prerogative of Him, who is King in *Sion*, and whoſe Right it is to give Laws to Rule his own Church, and Houſe, is alienate and appendent to the Imperial Crown of the Nation; —— The moſt manifeſt, unmasked, high and horrid Uſurpation of the Throne of Chriſt, that ever the World ſaw.—— But it's impoſſible he can ſit long, who ſets himſelf upon the Mediator's Throne. For the Arm of *Jehovah* ſhall ſnatch and hurry him thence. *Be wiſe now therefore, O ye Kings*, &c. is a neceſſary caution here. [*Poor Man's Cup, pag.* 21.]

(I) The *Presbytery* may forbid unjuſt Suits of Law, and ſo doth the Scripture as *Scandalous* to *Chriſtians*. —— Our *General Aſſembly* is no other than *Chriſt's Court* (*Acts* 15.) made up of Paſtors, Doctors and Brethren, or Elders.—— They hold (I believe with warrant of God's Word) if the King refuſe to *Reform Religion*, the *Inferiour Judges* and *Godly Paſtors*, and *other Church-Officers* may *Reform*; If the King will not Kiſs the Son, and doe his Duty, in purging the Houſe of the Lord, may not *Eliah* and the *People* doe Their Duty, and caſt out *Baal's Prieſts?*——— They may *Swear* or *Covenant*, *Without* the King, if he *Refuſe*, and build the Lord's Houſe *Themſelves*; [2 *Chron.* 15. 9.] and Relieve and Defend one another when they are oppreſſed.——— They depos'd the *Queen* of her *Tyranny*, but Crown'd her *Son*. All this is vindicated in the following Treatiſe.——— This Aſſembly is to judge what *Doctrine* is *Treaſonable*.——— It is true, *Glaſgow Aſſembly* (1637.) Voted down the *High Commiſſion*, becauſe it was not conſented to by the *Church*; and yet was a *Church-Judicature*, which took upon them to judge of the Doctrine of Miniſters, and deprive them, and did encroach upon the eſtabliſh'd lawfull *Church-Judicatures*. [*Rutherford's Preface to Lex Rex.*]

Notes

Notes upon Sect. 8.

DO theſe People talk of the Lordlineſs *of* Prelates; *when His* Holineſs Himſelf *never claim'd ſo much*, Bare-fac'd, *as theſe* Papal Proteſtants *do both* Challenge *and* Practice? *And it is not the* Slavery, *but the* Maſters, *that we ought to be moſt aſhamed of. Nor will the Impatient, and Imperious Humour wait for the Seaſon of their Power; but while they are yet in Shackles themſelves, they are Impoſing upon their Sovereign. And methinks it is very Unequal for Men, that* give *no Quarter to* Loyal Subjects, *to ſtand expoſtulating for* Privileges *to* Revolters.

Here's King and Parliament gone at firſt Daſh (A) *A Confederacy Authorized at Next* (B) *A Papal Diſpenſation from Obedience* (C) *The King and Three Eſtates ſwallowed up in the Aſſembly.* (D) *Subjects ſet above the Law*, (E) *The Sovereignty veſted in the Multitude.* (F) *Parliaments ſubordinated to the* Kirk. (G) *The King Himſelf Arraign'd, and Judgment denounced againſt Him.* (H) *The Judges Degraded; Courts of Juſtice Silenced; the Rabble paſſing Sentence on the Supreme Magiſtrate. Depoſing of Princes juſtified* (I) *This is all plain enough, without Expoſition; But we are now about to be yet a little Plainer.*

§. 9. *Principles and Poſitions.*

(A) THe Two Houſes have Legal Power to Levy Money, Arms, Horſe, Ammunition, upon the Subjects, even without or againſt the King's Conſent; and to put into ſafe Hands ſuch Forts, Ports, Magazines, Ships and Power of the *Militia*, as are intended, or likely to be intended, to introduce a *Tyranny*; not onely when Arms are actually raiſed againſt them, but when they diſcern, and accordingly declare a Preparation made towards it. [*Political Catechiſm. p.* 7. 1679.]

(B) A King abuſing his Power, to the Overthrow of Religion, Laws and Liberties, may be controll'd and oppos'd: And if he ſet himſelf to overthrow all theſe by Arms, then they who have Power, as the Eſtates of a Land, may and ought to reſiſt by Arms; becauſe he doth by That Oppoſition break the very Bonds, and overthrow all the Eſſentials of this *Contract* and *Covenant*. This may ſerve to juſtifie the Proceedings of This Kingdom againſt the late King, who in an Hoſtile way ſet himſelf to overthrow Religion, Parliaments, Laws and Liberties. [*Douglaſe*'s *Coronation Serm. pag.* 10. 1651.]

(C) The Lords and Commons are as the Maſter of the Houſe. [*Calamy*'s *Sermon, Decemb.* 25. 1644. *pag.* 22.] ——The Parliament whom the People Chuſe are the great and onely Conſervators of the Peoples Liberties. [*Ibid.*]

(D) The Parliament of the Commonwealth of *England* without the King, 1651. were the Supreme Authority of this Nation. [*Jenkins*'s *Petition, Octob.* 15. 1651.]

(E) The Sovereignty here among Us is in King, Lords and Commons. [*Baxter*'s *Holy Commonwealth*, *pag* 72. 1659.]

(F) The Government of *England* is a Mixt Monarchy, and govern'd by the Major part of the Three Eſtates aſſembled in Parliament. [*Parliament Phyſick for a ſin ſick Nation, pag.* 111.]

(G) The Houſes are not onely requiſite to the acting of the Power of making Laws; but *Co ordinate* with his Majeſty in the very Power of Acting. [*Ahab*'s *Fall, pag.* 42.]

(H) *Reſolved*, That in caſe of Extreme Danger, and of His Majeſty's Refuſal, the Ordinance agreed on by both Houſes for the *Militia*, doth oblige the People, and ought to be obeyed by the Fundamental Laws of This Kingdom. [*Vote of both Houſes, March* 25. 1641. *Ex. Col.* 112.]

(I) *Reſolved*,

(I) *Reſolved*, That when the Lords and Commons in Parliament (which is the Supreme Court of Judicature in the Kingdom) ſhall declare what the Law of the Land is; to have this not onely queſtion'd and controverted, but Contradicted, and a Command that it ſhould not be obey'd, is an high breach of the Privilege of Parliament. [*Ex. Col.* 114. *March* 16. 1641.]

(K) The Lords and Commons in Parliament do declare, That it is againſt the Laws and Liberties of the Kingdom, that any of the Subjects thereof ſhould be commanded by the King to attend Him at His Pleaſure; but ſuch as are bound thereto by ſpecial Service. [*Ex. Col.* 193. *May* 17. 1642.]

(L) The Towns, Forts, Treaſure, Magazine, Offices, and the People of the Kingdom, and the whole Kingdom it ſelf is entruſted unto the King, for the Good and Safety, and beſt advantage thereof; and as this Truſt is for the Uſe of the Kingdom, ſo ought it to be manag'd by the Advice of the Houſes of Parliament, whom the Kingdom hath Truſted for That purpoſe. [*Third Remonſtrance*, *May* 26. 1642. *Ex. Col.* 266.]

(M) A Parliament may diſpoſe of any thing wherein His Majeſty or his Subjects hath a Right, in ſuch a way as that the Kingdom may not be expos'd to hazard or danger thereby. [*Ibid* 267.]

(N) The Votes of the Lords and Commons in Parliament being the great Council of the Kingdom, are the REASON of the King, and of the Kingdom. [*Ibid.* 278.]

(O) Supreme Head and Governour over all Perſons in all Cauſes, as it is meant of ſingular Perſons rather than of Courts, or of the Collective Body of the whole Kingdom, *&c.* And to ſpeak properly, it is onely in his high Court of Parliament, wherein and wherewith his Majeſty hath abſolutely the Supreme Power, and conſequently is abſolutely Supreme Head and Governour, from whence there is no Appeal. [*Remonſtrance*, *May* 26. 1642. *Ex. Col.* 703.]

(P) The Kings of this Realm ought to be very tender in deny-

ing both Houſes of Parliament any thing that concerns the Publick Government and good of the Kingdom; and they ought to deny Themſelves, and their own Underſtandings very far, before they deny Them; and that upon this ground, becauſe they lye under the Obligation of an Oath to paſs ſuch Laws, if they be Juſt and Good, for the Kingdom. And it muſt then be a tender Point for a Prince to judge otherwiſe of thoſe Laws that are Repreſented unto him as ſuch, by the Repreſentative Body of the whole Kingdom. [*Ibid. p.* 715.]

No Preſidents can be Bounds to the Proceedings of the Parliament. [*Ibid. page* 726.]

(Q) A Parliament may diſpoſe of any thing wherein the King, or any Subject hath a Right, in ſuch a way that the Kingdom may not be endanger'd thereby. And if the King, being humbly ſought unto by his Parliament, ſhall refuſe to joyn with them; In ſuch Caſes, the Repreſentative Body of the Kingdom is not to ſit ſtill, and ſee the Kingdom periſh before their Eyes; and of this danger THEY are Judges, and Judges Superior to all others that Legally have any Power of Judicature in this Kingdom. (*Ibid.*) No Member of either Houſe ought to be medled withall for Treaſon, Felony or any other Crime; without the Cauſe firſt brought before Them, that they may judge of the Fact, and their leave obtained to proceed. [*Ibid.*].

The Sovereign Power doth reſide in the King and both Houſes of Parliament: And his Majeſty's Negative Voice doth not import a Liberty for his Majeſty to deny any thing as he pleaſeth, though never ſo requiſite and neceſſary for the Kingdom. [*Ibid.* 727.]

(R) When there is certain appearance, or grounded ſuſpicion that the Letter of the Law ſhall be improved againſt the Equity of it; (that is, the publick good; whether of the Body Real, or Repreſentative) then the Commander going againſt its Equity, gives liberty to the Commanded, to refuſe obedience to the Letter. [*Ex. Col. page* 152.]

(S) The Clauſe wherein we Swear the *Preſervation* and *Defence* of the *King's Perſon*, and *Authoritie*, doth lye under ſome *reſtraint*,

ſtraint, by that *limitation* [*In the Preſervation and Defence of the True Religion and Liberties of the Kingdom.*] To which we Reply, It maintains him as far as he is a King: he may be a Man, but ſure no King without the *Liſts* and *Verge* of *Religion* and *Laws*: it being *Religion* and *Laws* that make him a *King*. [Caſe's *Covenant Renew'd*, *p.* 54.]

(T) Princes for juſt Cauſes may be Depoſed. If they be Tyrants againſt God and his Truth, their Subjects are freed from their Oaths of Obedience——The People have the ſame Power over the King that the King hath over any one Man.——The making of Laws doth belong to the People; and Kings are but as Maſters of the Rolls.——[*Dan. Poſ. lib.* 1. *cap.* 4]

(U) He that reſiſteth the King commanding in the Lord, reſiſteth the Ordinance of God: but he who reſiſteth the King, commanding that which is againſt God, reſiſteth no Ordinance of God, but an Ordinance of Sin and Satan. [*Lex*, *Rex*, *page* 267. 1644.]

(W) Convention of the Subjects in a Tumultuary way, for a Seditious End, to make Warr without Warrant of Law, is forbidden; but not when Religion, Laws, Liberties, Invaſion of Foreign Enemies neceſſitate the Subjects to Convene; though the King and Ordinary Judicatures going a corrupt way to pervert Judgment ſhall refuſe to conſent to their Conventions. [*Rutherford's Lex*, *Rex*, *pag.* 464.]

(X) Our Fundamentals were not made by our Repreſentatives, but by the People themſelves; and our Repreſentatives themſelves limited by them; which it were good that Parliaments as well as People would obſerve, and be faithfull to: For no *Derivative Power* can Null what their *Primitive Power* has Eſtabliſhed. [*The Engliſhman*, *pag.* 11. 1670.]

(Y) The Privileges and Lawfull Prerogatives of the Sovereign, muſt vail, in caſes of neceſſity, unto this High and Supreme Law, *The Safety of the People.* Then no leſs muſt the Privileges of a Parliament yield unto This. [*Lex*, *Rex*, *pag.* 159.]

If we be Sworn to maintain the King's Perſon and Authority, in the

the Defence of the Liberties of the Subject, then whoever prefers the Liberties of the Subject to his Perſon or Authority, are not Traytors, or Rebels. [*Ibid. p.* 251.]

(Z) Noblemen ought to Reform Religion, if the King will not. The Commonalty concurring with the Nobility, may compell the Biſhops to ceaſe from their Tyranny; and by their Power Bridle the Cruel Beaſts. —They may lawfully require of their King to have true Preachers; and if he be negligent, they juſtly may themſelves provide them, maintain them, defend them againſt all that do perſecute them, and may retein the Profits of the Church Livings from the other ſort—The Nobility and Commonalty ought to Reform Religion; and may remove from Honours, and puniſh whom God hath condemned. (*Deut.* 12.) of what Eſtate or Condition ſoever. —The Puniſhment of ſuch Crimes as touch the Majeſty of God doth not appertain to Kings and chief Rulers onely, but alſo to the whole Body of the People; and to every Member of the ſame; as Occaſion, Vocation or Ability ſhall ſerve, to Revenge the Injury done againſt God. [*Dan. Poſ. lib.* 1. *cap.* 4.]

If the Magiſtrates ſhall refuſe to put Maſs-mongers and Falſe Preachers to Death; the People (in ſeeing it perform'd) do ſhew that zeal of God which was commended in *Phineas*, deſtroying the Adulterers; and in the *Iſraelites* againſt the *Benjamites*. ——— [*Dan. Poſ. lib.* 2. *cap.* 1.]

(a) Judges ought by the Law of God to Summon Princes before them for their Crimes: And to proceed againſt them as againſt all other Offenders———Evil Princes ought by the Law of God to be Depos'd; and Inferior Magiſtrates ought chiefly to doe it.——— When Magiſtrates do ceaſe to doe their Duties, the People are as it were without Officers. And then God giveth the Sword into their hands, and he himſelf is become immediately their Head: For to the Multitude a Portion of the Sword of Juſtice is committed: From the which no Perſon, King, Queen or Emperor, being an *Idolater*, is excepted; they muſt Dye the Death, *&c.* — God will ſend to the People which are willing to doe their Duty, but are not able, ſome *Moſes* or *Othoniel*. If they know any *Jonathan*, they muſt go unto him to be their Captain, and he ought not to refuſe them. By the word of God a Private

vate Man, by ſome ſpecial Inward Motive, may Kill a Tyrant; as *Moſes* did the *Ægyptian*; as *Phineas* did the *Lecherous*; and *Ehud* did King *Eglon*, &c.——It is lawfull to kill wicked Kings and Tyrants, and both by God's Law, and Man's Law, Queen *Mary* ought to have been put to death as being a Tyrant, a Monſter, a Cruel Death, *&c.* The Subjects did kill the Queen's Highneſs *Athaliah*; *Jehu* killed the Queen's Majeſty *Jezebel*; *Elias*, being no Magiſtrate, killed the Queen's Majeſties Chaplains, *Baal*'s *Prieſts*. Theſe Examples are left for our Inſtruction. Where this Juſtice is not executed, the State is moſt Corrupt. [*Dan. Poſ. lib.* 2. *cap.* 1.]

(b) Whenſoever a King, or other Superior Authority creates an Inferior, they inveſt it with a Legitimacy of *Magiſtratical Power* to puniſh Themſelves alſo, in caſe they prove Evil Doers. [*Right and Might well met*, *pag.* 7. 1648.]

Princes derive their Power and Prerogative from the People; and have their Inveſtitures merely for the Peoples Benefit. [*Jus Populi*, *pag.* 1. 1644.]

If the Prince fail in his Promiſe, the People are exempt from their Obedience; the Contract is made void, and the Right of Obligation is of no force. It is therefore permitted to the Officers of a Kingdom, either all or ſome good number of them, to ſuppreſs a Tyrant. [*Vindiciæ contra Tyrannos*, *pag.* 120, 121. 1648.]

It is lawfull for any who have the Power to call to account a Tyrant or Wicked King, and after due Conviction to depoſe and put him to death, if the ordinary Magiſtrate hath neglected, or deny'd to doe it. [*The Tenure of Kings and Magiſtrates*, 1649.]

Notes

Notes on Sect. 9.

THE *Firſt Clauſe* (A) *has been of great Uſe to the* Proteſtant Mercuries *and* Intelligences, *for the ſhaping of their* Addreſſes. (B) *A Diſpenſation again.* (CDEFG) *The King is depos'd by the Diſſenters.* (H) *The Two Houſes above the King.* (I) *Calls the King to an account for not ſubmitting to the Two Houſes.* (K) *Allows Him to be Maſter onely of his own Domeſtiques.* (L) *The Two Houſes are the King's Guardians*; *And* (M) *may diſpoſe of Kings and Subjects Rights at pleaſure.* (N) *The Votes of the Two Houſes are the* REASON *of King and Kingdom.* (O) Singulis Major, Univerſis Minor. (P) *The King bound to paſs whatever Bills the Two Houſes offer him, though againſt his Judgment.* (Q) *No Member of either Houſe to be touch'd for Treaſon without leave.* (R) *The Equity of the Law ſet up againſt the Letter of it.* (S) *The King diſtinguiſh'd from the Perſon.* (T) *Princes depoſable by the People.* (U) *Obedience and Reſiſtance Conditional.* (W) *People may convene againſt Authority.* (X) *The Fundamentals of Government are from the People.* (Y) *And ſo is Sovereignty, to which both Kings and Parliaments muſt vail.* (Z and a) *Popular Violence and Reformation Juſtifi'd. Depoſing and Killing of Kings.* (b) *Gives the Conſtable a Commiſſion to lay the King by the Heels.*

Let the Reader take Notice, that theſe are not the Wild Speculations of ſick-brain'd Phanatiques, but Poſitions Rooted in the very Foundations *of the* Separation; Subverſive *of the very Ordinance of* Government; *and not onely aſſerted by* Votes *and* Arguments, *but put in practice upon the* Lives *and* Liberties *both of* Prince *and* People.

Sect. 10. *Tumults Encourag'd; and chiefly, by the* [Able, Holy, Faithfull, Laborious, *and* Truly Peaceable Preachers of the Goſpel.] (Petition for Peace, Pag. 4.)

(A) THE Land is ſore Troubled; there's no place, nor being for a faithfull Miniſter of the Word. Our Blood cryeth for Vengeance againſt the Biſhops. —If this Perſecution be not provided for, 'tis the Caſe of many a Thouſand in *England*; great Troubles will come of it. [*Dan. Poſ. L.* 2. *Cap.* 10.]

It aſtoniſhes us to foreſee what *Doleful Effects* our *Diviſions* would produce. [*Propoſals, pag.* 12. 1661.]

(B) The Act for ſuppreſſing Conventicles is a Law diſhonourable to God, deſtructive to the Goſpel, and pernicious to moſt of the ſober People of the Nation. [*Quæries upon the Proclamation for enforcing the Laws againſt Conventicles*, &c. *pag.* 12.] *Qu.* Whether the Saints ought not to continue the aſſemblies of their *Worſhip of God*, without or againſt the Conſent of their Magiſtrates, they being commanded ſo to doe? [*Matth.* 21.18,19. 20. *Heb.* 10. 25. &c. *pag.* 14.]

(C) When the Ark of God is taken, the Miniſters of Chriſt are driven into Corners; the Souls of our Wives and Children are in danger to miſcarry [*Calamy's Serm. Dec.* 28. 1662. *pag.* 8.] Where are our *Moſes*'s, our *Eliah*'s? Where are thoſe that lay to heart the danger of the Ark of God? [*pag.* 10.] —It is not your *Wicked Miniſters* that can ſettle the Ark; it is not your Prophane, Drunken Miniſters; No, it muſt be your *Godly*, *Sober*, *Pious*, and *Religious Miniſters*. [*pag.* 17, 18.]

(D) That Truth for owning of which you are put to ſuffer the loſs of all things, is that very Truth for which Chriſt himſelf ſuffer'd as a Martyr: *Viz.* That He was a King——*Yea he is a*

King, and will be a King when You are gone; and Will prove himſelf higher than the Kings of the Earth, by reſcinding of your Supremacy, that Idol of his indignation, and Object of his Revenge. —— *Of a Truth, Lord, againſt thy Holy Child* JESUS *whom thou haſt anointed, are all theſe gathered together*; and it is for our owning of Him as thy Anointed, and refuſing to be on that Conſpiracy, that we are thus uſed. [*The Poor Man's Cup of Cold Water Miniſter'd to the Saints and Sufferers for Chriſt, in* Scotland, *Pag.* 13. 1678.]

(E) We ſaw the Blood of theſe Bleſſed Saints and Martyrs (**the Scotch Rebels**) of *Jeſus* ſhed: We ſaw the Frame of our Government Diſſolv'd, and Overturn'd: We ſaw an Act Reciſſory, *the Wickedneſs whereof reached Heaven*: We ſaw Abominable and Abjured *Epiſcopacy*, re-eſtabliſh'd by Law, and the Faithfull Miniſters of Chriſt driven from their Flocks: Thus we ſaw *Jericho* Rebuilt; and ſo the Nation became a Curſe; being ſo deeply, and ſo deliberately involved into the Guilt of Open, Owned, Avouched, and by Law eſtabliſhed *Perjury*: Now what did we in the mean time? Alas, we had not the Spirit of the Day in its Day, *&c.* [*Poor Man's Cup, Pag.* 20.]

(F) Beloved Brethren, Albeit God hath put and ordained diſtinction betwixt King and Subjects; yet in hope of the Life to come he hath made all equal: And therefore I ſay that it doth no leſs appertain to You to be aſſured that your Faith and Religion be grounded, and eſtabliſhed upon the True and Undoubted Word of God, than to your Princes or Rulers. —— And to You it doth no leſs appertain, than to your King or Princes, to provide that *Chriſt Jeſus* be truly Preach'd amongſt you. [*Jus Populi, Pag.* 215]

(G) They Deifie a Creature, and renounce their Homage to the King of Kings; and ſo provoke him to deſtroy both Them and their King by their Apoſtacy, and wicked Defection; and that openly before Men and Angels, as *David* hanged up the Sons of *Saul* before the Sun: And then they need not fear either Dag or Dagger, Piſtol or poyſon'd Ponyard. [*Ibid. Pag.* 414.]

(H) Come, my Brethren, I ſay, and fear not to take this *Agag* (*Prelacy* I mean, not the *Prelates*;) and hew it to pieces before the Lord. [*Caſe's Covenant Renew'd, Pag.* 51.]

(I) Down

(I) Down with *Baal's Altars*, down with *Baal's Prieſts*, &c. [*Salwey's Sermon to the Commons, Octob.* 25. 1643. *Pag.* 19.]

(K) I may truly ſay as the Martyr did, That if I had as many Lives as Hairs on my Head, I would be willing to ſacrifice all thoſe Lives in this Cauſe. [*Mr. Calamy's Speech at Guild-Hall, Octob.* 6. 1643.]

(L) Let no Law hinder you; *Si Jus violandum*, &c. And if Law be to be broken, it is for a *Crown*, and therefore for *Religion.* [*Simpſon on Prov.* 8. 15, 16. *Pag.* 23.] —— You are ſet over Kingdoms, to root out, pull down, deſtroy, and throw down; do it quickly, do it throughly. [*Ibid. Pag.* 24.]

(M) Who were they but the poorer and meaner ſort of People that at the firſt joyn'd with the Miniſters to raiſe the Building of Reformation? [*Marſhal's Serm. June* 15. 1643. *Pag.* 15.]

(N) Here is an extraordinary appearance of ſo many Miniſters to encourage you in This Cauſe, that you may ſee how real the *Godly Miniſtry* in *England* is unto This Cauſe. [*Calamy's Speech at Guild-hall, Octob.* 6. 1643.]

(O) To you of the Honourable Houſe, Up, for the Matter belongs to You, We, even all the Godly Miniſters of the Country, will be with You. [*Faircloth to the Commons on* Joſh. 7. 25. *Pag.* 29.] Let not the pretence of Peace and Unity cool your Fervour, or make you ſpare to oppoſe your ſelves unto thoſe idle and Idolized Ceremonies againſt which we diſpute. [*Diſpute againſt Engliſh-Popiſh Ceremonies. Pag.* 11.]

(P) *A Word to the People:* Are *Magiſtrates your Servants*? Then learn to be Wiſe, and know your Privileges for time to come; and be not frighted out of your Right and Reaſon at once, by thoſe *Traytors* and *Rebels* who would make you believe that it is *Treaſon* and *Rebellion* to call them to account for the *Treaſon* and *Rebellion* they are Guilty of. (*Mene Tekel. Pag.* 41.) *Parliaments* are the *Peoples Servants* ——— the King, Judges, Juſtices, Mayors, Conſtables, and all other Magiſtrates or Officers, are our Servants, to

protect us, and ſecure us from Violence and Oppreſſion; If they break their Truſt, and oppreſs us, the Law of God and Nature allows us to call our Servants to account, puniſh them according to their Deſerts, and turn them out of our Service. [*Ibid.*] Alas, poor *England!* thy Shepherds are become Robbers; thy Princes within thee are Roaring Lyons; thy Judges are Ravening Wolves, &c. [*pag.* 46.] ——What Authority had a Parliament to give away our *Birth-Rights?* to *enſlave* the *Corporations* and *Counties* that ſent them up to aſſert their *Freedoms*; and to expoſe us to the Luſts of Wicked Oppreſſors; to give away the *Militia* of the Land to the *King?* &c. [*pag.* 50.] ——The Parliaments giving away our *Birth-rights* to the *King*, is juſt of as much force as if the *Convocation* of *Prelates*, or Council of *Biſhops* ſhould give our *Souls* to the *Devil*: They have as much Power to doe the latter, as the Parliament have to doe the former. [*pag.* 51.]

(Q) Some Perſons may be ſtirr'd up to doe ſome things that are not in themſelves ſo juſtifiable, or ſeemingly warrantable, (at leaſt in all Circumſtances) which yet the Over-ruling Hand of God may be in; as in *Moſes* killing the *Egyptian*; *Phineas* ſlaying *Zimri* and *Cosbi*, *Numb.* 25. [*Sufferers Catechiſm*, *pag.* 32. 1664.]

(R) It is remarkable that this ſingle act of *Phineas* in killing two Perſons is ſo much rewarded, and taken notice of by the Lord, yea more than the many who were killed by the Judges. [*Jus Populi*, *pag.* 416.] ——Now ſure I am this Fact of *Phineas* was according to the Law, and to the expreſs mind of God; and why then might it not be imitated in the like caſe? What Warrant, Command or Commiſſion had *Phineas*, which we cannot now expect? [*Ibid. pag.* 419.]

Notes

Notes on Sect. 10.

HEre's *a Complaint of a Persecution* (A) *by the greatest Persecutors, and the most Merciless of Men; as you have it out of their own Mouths. The Law vilify'd,* (B) *and Authority affronted; in the very Instant while they pretend to Supplicate for Relief. What can be more inflaming, Scandalous and* Pharisaical *than the Clause,* (C?) *or more Seditious than* (D E F *and* G?) *More Incentive to the People than* (H I K *and* L?) *And who were the Eminent Incendiaries* (M N *and* O) *but the very Principals of the* Dissenting Ministers? *What horrible Affronts upon the King, Parliament and Government in* (P?) *What Instigations are there to any execrable Practice upon the Sacred Person of His Majesty in* (Q *and* R?) *View their Principles; Compare my Citations with their Writings; turn your Eye from Thence to their Practices; and if you find I have done them any wrong in the Report, let me bear the Burthen of the Scandal. But if the matter be truly represented, let the Reader judge of the Rest.*

Sect. 11. *The War against the King Justify'd.*

(A) OUR War has been proved over and over to unbyas'd Consciences, to be *Just*. [*Caryl to the Commons, April* 23. 1644. *pag.* 35.]

(B) The *Scots* were necessitated to take up Arms for their *Just Defence*; and against *Antichrist*, and the *Popish Priests*. [*Ward, before the Lords, on Deut.* 33. 16. *pag.* 16.]

(C) If

(C) If I had taken up Arms againſt the Parliament in that War, my Conſcience tells me I had been a Traytor, and guilty of Reſiſting the higheſt Powers. [*Baxter's Holy Commonwealth, Pag.* 433.] —— and I cannot ſee that I was miſtaken in the Main Cauſe, nor dare I repent of it, nor forbear the ſame, if it were to doe again in the ſame ſtate of Things. [*Ibid. Pag.* 486.]

(D) Some ſay the Terms are dubious, if not falſe; it being indefinitely aſſerted, *It is not lawfull to take Arms againſt the King, on any pretence whatſoever.* Although our King **is**, and **we hope ever will be** ſo qualify'd, that in reference to Him, it **may** be true; yet it is not impoſſible for a King, *Regis Perſonam exuere*; in a *Natural* or **Moral** *Madneſs*, or *Phrenſy*, to turn *Tyrant*, yea *Beaſt*, &c. —— In This caſe, Men think nature doth dictate it, and Scripture doth juſtifie a Man *ſe defendendo vim vi repellere*, &c. [*A ſhort Survey of the Grand Caſe, Page* 12. 1663.]

(E) Their Riſing (*The Rebels at Pentland-hills*) was ſuppoſed *againſt Lawfull Authority*; whereas it was rather a Riſing *for* Lawfull Authority; while againſt Perſons *abuſing* their Authority, and not walking in the right Line of *Subordination* unto the Supreme Magiſtrate and Governor of Heaven and Earth; but Rebelling *againſt* Him, in making Laws Contrary to His Laws, and executing them contrary to His Will and Command. 2. That their *Riſing* was in *Rebellion*; whereas it was rather in *Loyalty* to *God*, and the *Country*, againſt ſuch as had erected a Standard of Rebellion againſt the High and Mighty Prince *Jeſus Chriſt* our Lord, and Supreme Governor, and in Loyalty to that Supreme Law, *The ſafety of the People:* defending themſelves againſt manifeſt, and intolerable Tyranny. [*Jus Populi*, 1669. *Preface.*] —— *We may ſafely ſay, that theſe Valiant Worthies were baſely and barbarouſly Murther'd, and that there was no juſt cauſe to take their Lives.* [*Ibid. Preface.*]

(F) When

(F) When ſtrong and inevitable Neceſſity urgeth, in order to Neceſſary and Juſt Ends, people may have their own Convocations, even againſt Authority; and *de jure*, be guilty of the breach of no ſtanding Law, againſt the ſame; ſeeing all know that *Salus Populi eſt Suprema Lex*; and that no Law, or Act, when the ſtrict obſervation thereof tendeth to the Detriment of the Republick (for the good of which all Laws are made) is of force. [*Jus Populi, Pag.* 18.] — Reſiſtance may be us'd againſt the Perſon *of*, or the Man who *is*, the *Magiſtrate*; without the leaſt contempt, or wrong done unto the Holy Ordinance of God——The *Peoples Safety* is ſuch a *Royal thing*, that the *King Himſelf*, and *all his Prerogatives*, yea and *Municipal Laws* too; muſt vail the Cap unto it, themſelves being Judges. [*Ibid Pag.* 25.]—The late War carryed on by the Parliament of *Scotland* againſt the *King*, was *Lawfull*, both in point of *Law* and *Conſcience*; and if That was Lawfull (as it was, and ſhall be found to be, when He and all His Complices have done their Utmoſt, with all their Lying Cavils, falſe Calumnies, Reproaches, and what not, that Hell can hatch to diſprove, and condemn the ſame) a War raiſed by the Subjects in their own ſinleſs ſelf-defence, without the conduct of their Repreſentative, cannot in every caſe be condemned, particularly not in our Caſe Now. [*Jus Populi, Page* 31.]

(G) The Generation of the *Prelatical*, and *Malignant Faction*, did not ceaſe to Chant after the Determinations of the *Cruel*, and *Bloody Council*; and cry out upon Thoſe *Noble* and *Worthy Patriots* (whoſe *Memory* ſhall be in *Everlaſting Remembrance*) as *Traytors* and *Rebels*, *Juſtly Condemned* and *Executed*.

Notes

Notes on Sect. 11.

WE *have the War here againſt the Late King Juſtify'd* (A B C) *by Three Divines of Note, in the Firſt place.* (D) *Minces it a little, but comes to the ſame point at laſt.* (E F *and* G) *Juſtifie not onely the Ground of That Rebellion, and the Fact it ſelf; but Canonize the very Rebels of* Pentland-Hills *for* Martyrs. *Now can it be imagin'd, that any Man will take upon him to defend the* Late Sedition, *that does not ſtand as well affected to* another? *It is a ſtrange Partiality for them to think it more Reaſonable for* Separatiſts *to* overturn *the* Government *againſt Law, than for the* Magiſtrate, *by keeping cloſe to the Rule of the Law, to doe his endeavour to* Support *it. If they call it a* Perſecution, *the* Magiſtrates not Diſſolving *of* Law *in favour of* Diſſenters; *Why may not we be allow'd to call it a* Rebellion, *for the* Diſſenters *to* Diſſolve *the* Government *in deſpite of the* Magiſtrate?

Sect. 12. *Reformation by Blood.*

(A) YOU cannot Preach, nor Pray them down directly and immediately; ——— Well! that which the *Word* cannot doe, the *Sword* ſhall. [*Reyner to the Commons, Aug.* 28. 1644. *pag.* 12.]

(B) *Epiſcopacy* muſt not onely be *pull'd up*, but the *Biſhops* muſt be *hang'd up* before the Lord; and the Bloodieſt and Sharpeſt War to be endur'd, rather than the leaſt Error in Doctrine, or in Diſcipline. [*A Scottiſh Sermon, King's large Scotch Declaration, fol.* 404.]

(C) *Thoſe mine Enemies that would not have me Reign over them, bring them hither, and ſlay them before me.* Thoſe Men that riſe up in curſed Practices to *change Religion*, to bring in *Idolatry*, and

and *Falſe Worſhip*; to Depoſe *Chriſt* from his Throne, and ſet up Anti-Chriſt in his Place: —— Noble Sirs; in your Execution of Judgment upon Delinquents, Imitate God, and be Mercifull to none that have ſinn'd of Malicious Wickedneſs: Let not your Eye pity any who in This Bloody Quarrel have laid the Foundation of their Rebellion and Maſſacres in Irreconcilable hatred to Religion and the Government of *Jeſus Chriſt*. [*Caſe's Sermon to the Court Martial, Aug.* 17. 1644.]

(D) As *Joſiah* put to death thoſe that follow'd *Baal*, ſo may the Parliament thoſe that will not return, and leave *Antichriſtianiſm*. [*Marſhal's Serm. March.* 26. 1645.] —— That Anti-Chriſtianiſm that was ſworn in the Covenant to be rooted out. [*Pag.* 45.]

(E) I will confidently affirm, that our days now are better than they were ſeven years ago, becauſe it is better to ſee the Lord Executing Judgment, than to ſee Men working wickedneſs: and to behold a People lie **Wallowing in their Blood** rather than *Apoſtatizing* from God, and embracing *Idolatry* and *Superſtition*, and baniſhing the Lord *Jeſus* from amongſt them [*S. Marſhall to both Houſes*, &c. *Jan.* 18. 1643. *pag.* 18.] —— Carry on the Work ſtill; leave not a Rag that belongs to *Popery*; lay not a bit of the Lord's building with any thing that belongs to *Anti-Chriſt*; but away with it, *Root and Branch, Head and Tayl*; till you can ſay, *Now is Chriſt ſet upon his Throne.* [*Ibid. pag.* 21.]

(F) The Cauſe you manage is the Cauſe of God; the Glory of God is embark'd in the ſame Ship in which This Cauſe is. [*E. Calamy's Sermon to the Peers*; *June* 15. 1643. *pag.* 53.] ——He that dies fighting the Lord's Battel, dies a Martyr. [*Ibid. pag.* 57.]

(G) Curſed be he that withholdeth his Sword from Blood; that Spares, when God ſaith Strike; that ſuffers thoſe to eſcape, whom God has appointed to Deſtruction. [*Caſe on Dan.* 11. 32. *pag.* 24. *To the Commons.*]

(H) The Execution of Judgment is the Lord's work; and they ſhall be *Curſed*, that doe it negligently: And *Curſed* ſhall they be, that keep back their Sword from *Blood*, in this Cauſe. [*Strickland, Nov.* 5. 1644. *pag.* 26.]

(I) The Lord is perſuing you if you execute not *Vengeance* on them betimes. [*Faircloth on Joſh.* 7. 25. *pag.* 48.] Why ſhould Life be further granted to Them, whoſe very Life brings Death to all about them? [*Ibid.*]

(K) Though *as Little Ones* they call for *Pity*, yet as *Babyloniſh* they call for *Juſtice*, even to *Blood*. [*Bridges on Rev.* 4. 8. *pag.* 11.]

(L) Let us not out of any worldly reſpects of Eſtate, Wives, Children, Honour, good Nature, Juſtice, Compaſſion, Care of Trade, of Laws, grow ſlack and lazy in our Undertakings; upon the Succeſs of which the Eyes of Chriſtendom are fix'd: —**But let us proceed to ſhed the Blood of the Ungodly.** [*L*— *Dec.* 19. 1642.]

(M) It is Commendable to fight for Peace and Reformation, AGAINST the King's Command. [*Calamy's Sermon, Dec.* 25. 1644. *pag.* 29.]

(N) Doe Juſtice to the greateſt; *Saul's* Sons are not Spar'd, no nor may *Agag* nor *Benhadad*, though themſelves *KINGS*. *Zimri* and *Cosbi*, though *Princes* of the People, muſt be perſu'd into their Tents. This is the way to Conſecrate your ſelves to God. [*Herle Sermon to the Commons, Nov.* 5. 1644. *pag.* 16.]——In vain are the high Praiſes of God in your Mouths, without a *Two-edged Sword* in your hands. [*Ibid. Jan.* 15. 1643. *pag.* 31.]

(O) If you would have a *Peace* with Popery, a *Peace* with Slavery; if you would have a *Judas Peace*, or a *Joab's Peace*; (you know the Story, he kiſs'd *Amaſa*, and then *Kill'd* him) If you would have a *Peace* that will bring a *Maſſacre* with it; a *French Peace*: It may be had eaſily. But if you would have a *Peace* that may continue the *Goſpel* among you, and bring in a *Reformation*

Reformation, &c. *Such* a *Peace* cannot be had without **Contribution** toward the bringing in of the *Scots*. [*Calamy's Speech at Guild-Hall, Octob.* 6. 1643.]

Notes on Sect. 12.

YOU have here Fourteen Paragraphs, *ſo* Sanguinary *and* Salvage; *that if they had not* Chriſtian Names *to them, a body would take the Authours of them for* Saracens: *And to go a little farther with you yet*, Thirteen *of the* Fourteen *are the Work of* Diſſenting Divines; *Not of Mr.* Calamy's Wicked, Profane, Drunken Miniſters; (*as he was pleas'd to* Baptize *the* Engliſh Clergy) *but of the* Godly, Sober, Pious *and* Religious Miniſters (*as he thought fit to diſtinguiſh thoſe of his own Party.*) *Let the Reader judge now if Theſe be not fit Workmen to be employ'd in the Repairing of our Breaches? One more now, and I have done.*

Sect. 13. *The Murther of the Late King Encouraged, and Juſtify'd.*

(A) WE propound that That Capital, and Grand Authour of our Troubles, the *Perſon* of the *King* may be ſpeedily brought to Juſtice, for the *Treaſon*, *Blood* and *Miſchief* he is guilty of. [*Armies Remonſtrance, Nov.* 16. 1648. *pag.* 62.]

(B) Have you not ſins enow of your own, but will you wrap your ſelves up in the Treachery, Murther, Blood, Cruelty and Tyranny of others? [*Tho. Brooks Sermon before the Commons, Dec.* 26. 1648. *pag.* 17.] (*Preparation to the King's Murther*) —— Set ſome of thoſe *Grand Malefactors* a Mourning, (that have cauſed the Kingdom to Mourn ſo many years, in *Garments Rolled in Blood*) by the Execution of *JUSTICE*, &c. [*Ibid. pag.* 19.]

(C) The King of *Syria* came againſt *Iſrael*, and by the mighty power of God, he and his Army were overthrown, and the **King was taken Priſoner.** Now the *Mind of God* was (which he then diſcover'd onely by that preſent Providence) that *Juſtice* ſhould have been executed upon him; but it was not. Whereupon, the Prophet comes with Aſhes upon his Face, and waited for the King of *Iſrael*, in the way where he ſhould return, (1*King*. 20. 42.) and as the King paſſed by, he Cry'd unto him, *Thus ſaith the Lord, becauſe thou haſt let go a Man whom I appointed for Deſtruction, therefore Thy Life ſhall go for his Life.* Now ſee how the King of *Syria*, after this, anſwers *Ahab*'s Love: About Three Years after, *Iſrael* and *Syria* engaged in a New War: *Benhadad*'s Life was once in *Ahab*'s hand, and he ventur'd God's diſpleaſure to let him go. But ſee how *Benhadad* rewards him for it: *Fight neither againſt ſmall nor great, but againſt the King of* Iſrael. Honourable and Worthy, If God do not lead you to doe Juſtice upon thoſe that have been the great Actors in ſhedding innocent Blood, never think to gain their favour by ſparing of them. *&c.* [*G. Cockaine's Sermon to the Commons, Nov.* 29. 1648.]

(D) When Kings command unrighteous things, and People ſuit them with willing complyance, none doubts but the Deſtruction of them both is *Juſt* and *Righteous.* [*Dr. Owen, a Faſt Sermon, Jan.* 31. 1648. *pag.* 5] —A *Great, Mighty Potentate*, that had cauſed Terrour in the Land of the Living, and laid his Sword under his Head, brought to puniſhment for *Blood.* [*Ibid. a Thankſgiving Sermon, Octob.* 24. 1651. *pag.* 6.]

(E) Praiſed be God who hath delivered us from the impoſition of *Prelatical Innovations*, *Altar-Genu-flexions* and *Cringings*; with *Croſſings*, and all that Popiſh Traſh and Trumpery. And truly I ſpeak no more than what I have often thought and ſaid. [**The Removal of thoſe Inſupportable Burthens contervails for the Blood and Treaſure ſhed and ſpent in theſe late Diſtractions**, &c.] [*W. Jenkins before the Parliament*, (as they call'd it) *Sep.* 24. 1656. *pag.* 23.]

(F) *Corbet* ſays, That he was now *fully ſatisfied* in his own mind of the *Lawfulneſs* of the *Fact*, as well as of the *Power* by which it was

was done; and that it was his Duty no longer to stand out, but to joyn with his *Brethren*, as an *Actor* in it; or else he might become guilty of unfaithfulness to the *Cause of God*, and his *Country*, *&c.* [*Three Regicides Speeches* 1662. *pag.* 57.]——And as for that **Necessary** and **Publick Act of Justice**, he did *never repent at all*, that he had an hand in it; Nor, after all the Searchings of Heart about it, did see cause so to doe, when at any time he had the most serious, and calm Reflexions upon it. [*pag.* 58.]

(G) The Parliament having wisely chang'd the Government to a Commonwealth, and cut off that Hereditary Usurpation of *Monarchy*, which was never either justly begun, or continu'd. [*The False Brother*, *pag.* 34. 1651.]

Notes on Sect. 13.

IN (A) *we have onely Men of* Blood, *pressing for* Blood; *and nothing less than the* Blood *of a* Tender, *a* Religious, *a* Protestant, *and their* Native Prince, *will content them. The War is now transferr'd from* Popery *to* Tyranny: *The Masque is taken off; and it is downright* Treason, *and* Blood *that is Charged upon him by the Army. And what was it, but the Dissenting Pulpits that put these* Diabolical Thoughts *into their* Hearts; *These* Bloody Words *into their* Mouths; *and the very* Swords *into their* Hands? *Who but the* Godly, Peaceable Ministers, *the* Zealous Protestants, (*as They make bold to call themselves*) *and just such* Protestants, *as* Ministers, *to a Scruple.* Murther, Blood, Cruelty, Tyranny, *says* Brooks, (B) *and see then how this* Parricidal Evangelist *bellows for the* Execution *of* **Justice**; *which was, in* English, *the* King's Murther. *In* (C) *you have another of the Stamp, pressing the same Point, and upon the same Foundation too*; (*for* shedding Innocent Blood) *with an insinuation of no less than the* Mind of God *for their warrant. In* (D) *you have one of our* Re-reformers *bestriding* two Kings *at a* Step. *And in* (E) *another of the same Tribe, with the Rights of the Church in one Scale, the Blood and Treasure of His Sacred Majesty, and so many Thousands of his Loyal Subjects, in the other, and all too little to weigh against a*

Cross.

Croſs, *and an* Altar. (F) *Is onely a Defence of the Execution, by a* Regicide: *And in* (G) *the Change of* Government *approved by a* Republican.

To wind up all now in a word. The Presbyterians (*you see*) *hold* Tolleration *to be the Source of all* Hereſies; *utterly* Unlawfull, Inſufferable, Impious *and* Deſtructive, *both of* Church *and* State. *The* Independent *qualifies it, with ſome Reſtrictions to their own advantage*; *but* Epiſcopacy *and* Presbytery *find no Quarter. They are at War among themſelves, upon an Inconſiſtency of Principles*; *and openly profeſs their reciprocal Animoſities to be matter of* Conſcience. *The* Civil Government *paſſes with them for* Tyrannical, *and the* Eccleſiaſtical *for* Antichriſtian. *They ſtick to their* Covenant *to the* Death; *and the* Roman Papacy *it ſelf, even in their own accounts of it, is not more bloodily Rigorous in* Impoſitions *upon* Conſcience, *than the* Papal Presbytery, *according to the Teſtimony of their Words and Actions. The* Imperial Authority *of the* Crown *is wholly ſwallow'd up in the tranſcendent* Uſurpations *of the* Kirk. *Their* Poſitions *are not onely Ruinous to the* Peace *of This* Government, *but to the very* Being *of* Government it ſelf. *Their very* Aſſembly of Divines, *did not onely* Animate *the* Sedition, *and* Encourage *the bringing of the* late King *to the* Block: *but ſeveral eminent Members of it paſs'd an approbation of that Unſpeakable Villany, after the Fact was committed*; *and frighted the People, in their Pulpits, out of their* Chriſtianity *and* Allegiance, *into an* Enthuſiaſtick Rage, *after* Confuſion *and* Blood.

Sum up all This now; *and try if you can Reconcile Theſe People, in their* Practices *and* Opinions, *even to their very* Selves.

THE END.